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# NEW TESTAMENT ABSTRACTS

*Vol. 24*

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PERIODICAL  
ABSTRACTS

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# PERIODICAL ABSTRACTS

## THE NEW TESTAMENT: GENERAL

334. N. BROX, "Methodenfragen der Pseudepigraphie-Forschung," *TheolRev* 75 (4, '79) 275–278.

In his critique of recent research on pseudepigraphy, K. Aland [§ 23–734] places Christian literature from A.D. 50 to 150 in a special category. His refusal to treat those writings together with other ancient pseudepigrapha is inconsistent and unhistorical.—D.J.H.

335. K. M. FISCHER, "Zum gegenwärtigen Stand der neutestamentlichen Einleitungswissenschaft," *VerkForsch* 24 (1, '79) 3–35.

After remarks on general tendencies and directions in NT introduction, the article describes and evaluates six introductions published in German during the past ten years: P. Vielhauer's history of early Christian literature, J. Schmid's post-Vatican II Catholic positions, W. G. Kümmel's traditional introduction in new dress, E. Lohse's scholarly compendium, G. Haufe's introduction in conversation with the church, and G. Bornkamm's introduction for educated laypeople. Then the proposals offered by H. Koester and J. M. Robinson for rethinking the problems of NT introduction are discussed with respect to their consequences for future research.—D.J.H.

336. W. W. GASQUE, "The Promise of Adolf Schlatter," *Crux* 15 (2, '79) 5–9.

There is much evidence to suggest that the academic neglect of Schlatter is coming to an end. This article discusses his life (1852–1938), theology, and pastoral concern. The focal point of his theology was the simple conviction that Jesus is the Christ of God and the heart of the Scriptures.—D.J.H.

337. H. HÄRING, "Eine Kirche, eine Schrift—ein Evangelium?" *BibKirch* 34 (4, '79) 122–132.

This survey of discussion concerning the history and theological significance of the NT canon considers the binding force of Scripture, its unity, and its "early catholic" character. Special attention is paid to E. Käsemann (ed.), *Das Neue Testament als Kanon* (1970); H.-J. Schmitz, *Frühkatholizismus bei Adolf von Harnack, Rudolph Sohm und Ernst Käsemann* (1977); and S. Schulz, *Die Mitte der Schrift* (1976).—D.J.H.

338. R. HODGSON, "The Testimony Hypothesis," *JournBibLit* 98 (3, '79) 361–378.

The article begins with a brief description of the extrabiblical anthology tradition to which 4QTestim and 4QFlor—the precedents for a NT testimony tradition—belong. The second part examines the NT evidence for the testimony hypothesis under five headings: texts with peculiar readings, recurring sequences of testimonies, cases of false ascription, matter for the controversialist, and editorial additions. The final section suggests that the OT substructure of the paraenetic exposition in 1 Thes 4:1–12 and 1 Pet 1:13–2:3, 11–12 may be due to the influence of the testimony tradition. That the tradition of excerpted OT texts cannot be fully or partially reconstructed with any degree of certainty does not militate against the viability of the hypo-



thesis. The testimony served the most diverse spheres of church life and represented the first attempts of Christians to profile their faith over against mainstream Judaism.—D.J.H.

339. T. H. OLBRICHT, "Charles Hodge as an American New Testament Interpreter," *Journal of Presbyterian History* [Philadelphia] 57 (2, '79) 117–133.

C. Hodge (1797–1878) was the first NT exegete at Princeton and, along with M. Stuart of Andover, the first American to publish commentaries of significance. Hodge's decision in 1827 to study at Halle rather than Göttingen had an important effect on American biblical studies, for his friendship with A. Tholuck of Halle convinced him that a valid, intelligent biblical criticism could proceed without the rationalist presuppositions of the German "neologians."—D.J.H.

340. G. ORY, "Paul-Louis Couchoud," *CahCercErnRen* 27 (112, '79) 156–164.

After remarking on Couchoud's life (1879–1959) and personal qualities, the article outlines his contributions to the study of Christian origins and explains his theory that the four canonical Gospels derive from Marcion's Gospel. A bibliography of Couchoud's writings (by G. Brunet) is included.—D.J.H.

341. L. RANDELLINI, "Bultmann in Italia," *Teologia* 2 (4, '77) 303–331; 3 (1, '78) 56–92.

The first installment begins with sections on Italian translations of Bultmann's writings and on the reception of form criticism in Italy. It then discusses books and articles by Italian scholars (e.g. G. Miegge, F. Bianco and A. Caracciolo, E. Castelli, V. Fagone) that attempt a comprehensive evaluation of Bultmann's thought. The second installment considers the treatments of Bultmann by B. Gherardini, G. B. Mondin, I. Mancini, and F. Donadio. Mancini has dealt most extensively and profoundly with the crucial problems in Bultmann's theology. Although in Italy critical voices have prevailed against Bultmann, the value of his theological contributions cannot be denied.—D.J.H.

342. H. ROLLMANN, "Holtzmann, von Hügel and Modernism," *DownRev* 97 (327, '79) 128–143, (328, '79) 221–244.

This two-part article chronicles F. von Hügel's friendship with H. J. Holtzmann, the Strasbourg "prince of liberal NT scholars," and devotes special attention to the Modernist issue. Serving as the basis for the article are von Hügel's published works and correspondence, Holtzmann's publications on Modernism, and his seventeen letters to von Hügel. Holtzmann received warm recognition for his lifelong service to scholarship from von Hügel, who appreciated and venerated the aging biblical scholar for providing him with a firm foundation in NT study. Their personal relationship is a paradigm of true religious dialogue amid ecclesiastical diversity.—D.J.H.

343. L. RYKEN, "The Bible: God's Storybook," *ChristToday* 23 (23, '79) 1323–27.

The narrative quality of the Bible is rooted in the character of God, for it tells the story of the God who acts. Because it is both factually true and romantically marvelous, the biblical story brings together reason and imagination.—D.J.H.

344. F. SPADAFORA, "Mons. Antonino Romeo," *PalCler* 58 (21 '79) 1321–27.

The article sketches the life of A. Romeo (1902–79), describes his contributions to biblical scholarship, and refers to his part in a Roman scriptural controversy that occurred in the early 1960s [see §§ 5–644–646; 6–1–2, 378].—D.J.H.

345. J. L. SPELLER, "Alexander Nicoll and the Study of German Biblical Criticism in Early Nineteenth-Century Oxford," *JournEcclHist* 30 (4, '79) 451–459.

The surviving sermons, correspondence, and manuscripts of A. Nicoll (1793–1828) show him to have been, almost alone among his contemporaries at Oxford, familiar with the latest results of German biblical criticism. Although he was hostile to the conclusions of many of the German scholars, he seems to have maintained friendly relations with a number of them and attempted to meet their arguments on their own ground. He believed that the Aramaic stage behind the canonical Gospels constituted a strong argument for the authenticity of the events described in them.—D.J.H.

346. R. WILLIAMSON, "Ernest Renan as a historian of religions," *Religion* 9 (1, '79) 59–72.

An impartial examination of E. Renan's *Vie de Jésus* (13th ed., 1867) reveals that he anticipated many of the findings of modern critical investigation. Whatever its faults, the book had the merits of taking seriously the Jewishness of Jesus and of explaining how Jesus became the Christ of the church's faith. Renan was surely correct in thinking that historians of early Christianity would gain by listening to what historians of other religions had to say.—D.J.H.

### *Interpretation*

347. J.-N. ALETTI, "Analyse structurale et théologie. Réflexions sur trois livres: Y. Almeida, M. Stirn, A. Delzant," *RechSciRel* 67 (4, '79) 517–524.

Descriptions and evaluations of Y. Almeida, *L'opérativité sémantique des récits-paraboles* (1978); M. Stirn, *Pour une "Sémeiotique" de l'annonce* (1979); and A. Delzant, *La communication de Dieu* (1978).—D.J.H.

348. C. BARTNIK, "Byt Biblii (L'existence de la Bible)," *RoczTeolKan* 25 (1, '78) 113–119.

From an ontological perspective, the Bible can be seen as a "thing," made up of words, sentences, and syntax. One example of this perspective is the view of the Bible as dictated verbatim by God. A better perspective on the Bible is "personal," which sees it as a book understood by people and related to their experiences. A third perspective views the Bible as an "ecclesial being," having its existence and meaning in the church. From this perspective, the Bible is understood as composed and interpreted by the church but also as constructing and interpreting the church as a people.—J.P.

349. E. BLACK, "Inerrancy of the Bible," *HomPastRev* 80 (2, '79) 27–32, 53–57.

This paper disputes the contentions of R. E. Brown and R. F. Smith that (1) Vatican II altered the constant teaching of the Catholic church that what is inspired is necessarily inerrant, and (2) their own views of limited inerrancy are compatible with Catholic faith. It shows that, on the contrary, magisterial documents during the past century have unequivocally condemned views of limited inerrancy and that Vatican II's *Dei Verbum* did not overturn this condemnation.—D.J.H.

350. F. E. DEIST, "Ope vrae aan die diskoersanalise" [Open Questions to Discourse Analysis], *NedGerefTeolTyd* 19 (4, '78) 260–271.

South African discourse analysis has achieved significant advances in the analysis of texts.



But the method still has serious defects: (1) The structural analysis can easily be mistaken for the structure of the text. (2) The structural method cannot answer historical or genetic questions. (3) Inadequate attention is given to the function of transformations and stylistic variations. (4) Semantic equivalence or opposition as major criteria for structural description should be supplemented by other indicators of textual cohesion. (5) The colon, a basic unit of analysis, is not defined accurately enough and involves too many ad hoc decisions. In view of these shortcomings, discourse analysis needs further refinement. A satisfactory treatment of its various aspects can only be achieved within the framework of a sound and inclusive theory of the text, which has yet to be formulated.—B.C.L.

351. T. GORRINGE, "In Defence of the Identification: Scripture as Word of God," *Scot JournTheol* 32 (4, '79) 303–318.

The objections raised by J. Barr against understanding Scripture as the word of God involve the nature of revelation, the humanity of the Bible, the consequences for exegesis, and hermeneutics. But the criticisms of this identification are not as damaging as they are alleged to be. K. Barth's application of the concept of the word of God to the Bible is defensible and remains illuminating and life-giving for theology.—D.J.H.

352. W. C. KAISER, "Meanings from God's Message: Matters for Interpretation," *ChristToday* 23 (23, '79) 1319–22.

The following attitudes expressed in current hermeneutical debates threaten the orthodox case for Scripture: (1) The text is autonomous and free from the author once it has been written. (2) One's hermeneutical stance is part and parcel of one's cultural heritage. (3) The principle of *sola scriptura* excludes learning, grammar, syntax, etc. The gravity of the challenge represented by these attitudes calls the evangelical community to a new hermeneutical reformation.—D.J.H.

353r. E. KRENTZ, *The Historical-Critical Method* [NTA 20, p. 230].

E. SCHROEDER, "A Book Worth Discussing: Edgar Krentz. *The Historical-Critical Method*," *CurrTheolMiss* 6 (5, '79) 308–312.—Instead of building his case primarily on the theology of Chalcedon ("completely human, completely divine"), Krentz should have augmented his argument for the churchly use of the historical-critical method in biblical study by drawing directly from the theology of the cross. Combining full criticism and the full conquest of criticism, the theology of the cross has the resources to render even more promising the historical-critical study of the Bible. [The same issue (pp. 314, 316–317) contains a reply by Krentz.]—D.J.H.

354. K.-H. MICHEL, "Die Bibel im Spannungsfeld der Wissenschaften," *TheolBeitr* 10 (5, '79) 199–219.

The allegorical, moralistic, and historical-critical approaches to Scripture tend to evade the scandal of a historically bound revelation and reflect a skepticism about the reliability of historical tradition. Nevertheless, since biblical faith cannot dispense with the actuality of God's saving history and the historical tradition of its witnesses, biblical theologians must take up the task of historical and scientific inquiry. In openness of world view and methodology, theologians today should imitate the physical scientists and reject the unscientific premises of the historical-critical method enunciated by E. Troeltsch.—D.J.H.



355. J. MORENO G., "La interpretación del Nuevo Testamento," *TeolVida* 20 (1, '79) 41–54.

This presentation of problems in interpreting the NT first discusses some of the difficulties encountered in translating the texts and then explains several obstacles facing historians of the NT period. The third section reflects on certain cultural characteristics of the modern world and on how the NT can still speak to it.—D.J.H.

356. S. J. NOORDA, "Vragen van en aan een materialistische benadering van de bijbel" [Questions of and to a Materialist Approach to the Bible], *GerefTheolTijd* 79 (3, '79) 137–160.

This study first gives an account of what materialist exegesis means and intends and then illustrates the account by discussing the writings of F. Belo, J. Bonsen, and S. van Tilborg [§ 23–33]. Finally, the place of the materialist approach in theology is treated. The materialist approach challenges current exegesis and theology not to neglect the social and economic conditioning of the Bible. Moreover, it does not allow neutrality on the part of either the exegete or the reader. Two critical questions must nevertheless be addressed to the new method: Is its connection with structuralism in France and the Netherlands responsible for its lack of historical precision in failing to distinguish sufficiently between the time of the redaction and that of the narrated events? And are some of its interpretations (e.g. the negative appraisal of apocalyptic) deficient due to the application of simplistic Marxist categories?—J.L.

357. A. PAUL, "Pour l'écriture sainte," *Études* 351 (6, '79) 667–683.

After sketching the ambiguous opening up of Catholic biblical studies with Pius XII's *Divino afflante Spiritu* in 1943, the article discusses the scope and impact of the biblical renewal (translations, research, methodology) and describes the effects of the introduction of the structuralist, materialist, and psychoanalytic approaches. Then a section on the intertestamental writings and their significance as the matrix of the Bible is followed by an outline for developing a biblical semantics.—D.J.H.

358. V. S. POYTHRESS, "Analysing a Biblical Text: What are we After?" *ScotJournTheol* 32 (4, '79) 319–331.

Speaker analysis asks what the speaker means by a given discourse. Discourse analysis asks what the discourse means to a competent hearer-evaluator who is familiar with the situation in which the discourse is uttered. Audience analysis asks what the audience takes the discourse to mean. These three types can be further subdivided in various ways: projected analyses; descriptive, prescriptive, and normative analysis; type/token distinctions; phonological, grammatical, and semological analysis; and etic, emic, and universal-comparative analysis. In practice, the types of analysis will frequently be used in fusion, in mutual reinforcement, or perhaps in tension.—D.J.H.

359. U. RUH AND R. SCHNACKENBURG, "Exegese: ihre Rolle in Theologie und Kirche. Ein Gespräch mit Prof. Rudolf Schnackenburg," *HerdKorr* 33 (11, '79) 549–554.

The article presents Ruh's questions and Schnackenburg's responses concerning the place of biblical exegesis in theology and the life of the church. Among the issues addressed are the achievements and limits of the historical-critical method, the value of exegesis for theology and spirituality, the problems involved in biblical theology, and the ecumenical significance of exegesis.—D.J.H.

360. J. RUNZO, "Relativism and Absolutism in Bultmann's Demythologising Hermeneutic," *ScotJournTheol* 32 (5, '79) 401–419.

The recognition of historical relativity was foundational to Bultmann's demythologizing hermeneutic. Nevertheless, his insistence on the inviolateness of the kerygmatic tradition rested on absolutist claims about existentialist analysis and the demands of Christian faith. His concept of "the modern scientific world view" was monolithic, and his attempt at reconciling a relativist epistemology with the absolutist demands of Christian faith failed.—D.J.H.

361. M. SALES, "Possibilités et limites d'une lecture psychanalytique de la Bible," *Nouv RevThéol* 101 (5, '79) 699–723.

The first part of this article defines psychoanalysis as a method for investigating the human unconscious and outlines its major concepts. The second part discusses the application of psychoanalytic concepts to literary texts, summarizes fifteen French books and articles that apply psychoanalytic concepts to the Bible, and evaluates these psychoanalytic readings of the Bible. Instead of talking about the psychoanalytic method applied to Scripture, it is more appropriate to speak of readings of some biblical texts by psychoanalysts. The concepts of psychoanalysis can make exegetes more attentive to certain aspects of human existence and can help them discover previously unrecognized or unknown redactional processes.—D.J.H.

362. E. TROCMÉ, "Hēmeletē tēs Kainēs Diathēkēs: Skepseis henos hermēneutē" [The Study of the New Testament: Thoughts of an Interpreter], *DeltBibMel* 8 (1, '79) 53–64.

Recognizing the Bible as the church's book has never hindered Christian interpreters from using exegetical methods (e.g. ancient allegorical, medieval rational, and modern historical-critical) that accord with prevailing intellectual and cultural currents. The humanistic historical-critical method, which is dominant now, best suits the character of the NT as witness to the historical action of God in Jesus, the apostles, and the early church, despite theological objections or interpretative alternatives (see M. Kähler, P. Claudel, K. Barth, psychoanalytic criticism, and structuralism). However, the historical-critical method cannot avoid the hermeneutical problem of the meaning of the NT for today. Bultmann's existentialist interpretation, which produced remarkable results concerning Paul and John, seems closest to the spirit of the age, provided that the interpreter has in view P. Ricoeur's more adequate interpretation of mythological language and avoids the individualistic character of existentialist interpretation.—Th.S.

### *Textual Criticism*

363. S. BROCK, "The Syriac Euthalian Material and the Philoxenian Version of the NT," *ZeitNTWiss* 70 (1–2, '79) 120–130.

The publication in 1977 of Philoxenus' *Commentary on the Prologue of John* (ed. A. de Halleux) proves that the Syriac NT text edited by J. White is not the Philoxenian but the Harklean. The quotations in the commentary, along with the OT quotations in the earlier recension of the Syriac Euthalian prologue to the Pauline epistles, which are analyzed here, now constitute our main witnesses to the Philoxenian revision of the Peshitta.—G.W.M.

364. G. D. KILPATRICK, "Three Problems of New Testament Text," *NovTest* 21 (4, '79) 289–292.

The readings *edeixen* in Mt 4:8 and *kai egeneto* in Lk 5:1 seem to represent the original



wording of the texts, even though they survived in very few witnesses. By substituting *ebarynate* for the original *ērnēsate* in Acts 3:14 the scribes avoided repetition, used a word recommended by the Atticists, and introduced an echo of the Septuagint.—D.J.H.

365r. W. N. PICKERING, *The Identity of the New Testament Text* [NTA 22, p. 84; § 22–342r].

G. D. FEE, "A Critique of W. N. Pickering's *The Identity of the New Testament Text*. A Review Article," *WestTheolJourn* 41 (2, '79) 397–423.—According to Pickering, the original text of the NT is that which is found in the majority of extant Greek manuscripts. But his misunderstanding of text-critical methodology, his failure to take seriously the causes of textual corruption, and his misuse of patristic evidence seem to negate his argument totally. His "new" method for identifying the NT text is the wholesale adoption of J. W. Burgon's seven "notes of truth," which are simply seven different ways of saying that the majority is always right.—D.J.H.

Textual Criticism, § 24–466.

### *Biblical Philology and Translation*

366. S. BROWN, "Biblical Philology, Linguistics and the Problem of Method," *HeythJourn* 20 (3, '79) 295–298.

In biblical studies today, philology and linguistics are not only distinct but also in tension. The place of philology (*Sprachwissenschaft*) will remain in doubt unless biblical philologists become actively involved in the discussion of methodology. The historical-critical method and the philological competence on which it depends may still have a significant contribution to make, but this possibility must not simply be taken for granted.—D.J.H.

367. J. DE WAARD, "Sēmītismoī stēn Hellēnikē K.D." [Semitisms in the Greek N.T.], *Delt BibMel* 8 (1, '79) 102–112.

The phenomenon of Semitisms in the NT is best explained by the fact that, as recent studies have increasingly stressed, Palestinian Jews knew and used three languages: Aramaic, Hebrew, and Greek. Recourse to "Aramaic sources" behind "translation Greek" should be taken with caution even in the few cases favored by interpreters (Mk 14:41; 4:12 parr.; Jn 11:33). A sure example of "translation Greek" is the parable of the sower (Mk 4:3–9), because of its lack of dependent aorist participles. R. A. Martin's valuable *Syntactical Evidence of Semitic Sources in Greek Documents* (1974) breaks new ground in terms of syntactical criteria and examples for further study.—Th.S.

368. K. DUCHATELEZ, "L' 'epieikeia' dans l'Antiquité grecque, païenne et chrétienne," *Communio* 12 (2, '79) 203–231.

Three basic meanings emerge from an examination of the uses of the Greek word *epieikeia* in classical, Hellenistic-Jewish, and early Christian writings: (1) fitness from the physical, intellectual, social, and moral standpoints; (2) fairness, forbearance, moderation, and clemency; and (3) modesty and gentleness.—D.J.H.

369. T. MUELLER, "An Application of Case Grammar to Two New Testament Passages," *ConcTheolQuart* 43 (4, '79) 320–325.

Traditional grammar concentrates on surface phenomena, whereas case grammar analyzes



syntactic relationships or deep structures. (1) In Mk 1:4 the genitive *metanoias* is a transformation of *eis metanoian* (see Mt 3:11) and stands in a purpose or result relationship with *baptisma*: "John preached and baptized to achieve repentance and convey the forgiveness of sins." (2) In Lk 2:14 the genitive *eudokias* stands in an origin-cause relationship with *eirēnē*: "And on earth peace coming from His good pleasure with mankind."—D.J.H.

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370. R. G. BRATCHER, "The New International Version," *DukeDivSchRev* 44 (2, '79) 164–179.

The NIV is the product of careful and conscientious scholarship. Though still too closely tied in form to the underlying Hebrew and Greek structures, it is nonetheless a significant achievement and cause for rejoicing. In time it will probably replace the King James Version as the private and church Bible of evangelical conservatives. The article examines the principles guiding the translators, the text, exegesis, cultural features, translation, and style.—D.J.H.

371. R. A. BULLARD, "The New English Bible," *DukeDivSchRev* 44 (2, '79) 104–123.

Ample evidence and sound logic lie behind the NEB's version of the NT, and it contributes some memorable renderings of difficult texts. The canonizing of newfound meanings based on comparative philology makes the OT section somewhat eccentric, though its English style is generally impressive. For sheer translational deftness, dexterity, and brilliance, the NEB's Apocrypha is one of the finest achievements in the history of the English Bible.—D.J.H.

372. A.-L. DESCAMPS, "La Nouvelle Vulgate," *EspVie* 89 (46, '79) 598–603.

After sketching the history of the Latin versions of the Bible, the article describes the recently published *Nova Vulgata* (1979) as a synthesis between the demands of textual criticism and respect for the Latin of the church. This new version will be used in liturgical, pastoral, and educational settings; its appearance is an important event.—D.J.H.

373. O. E. EVANS, "Three New Translations of the Bible. II. The New Testament," *ExpTimes* 91 (4, '80) 101–105.

This assessment of the NT sections of the New English Bible (1970), the Good News Bible (1976), and the New International Version (1979) compares them with respect to text, interpretation, and expression. The NIV represents the most conservative approach to the text, and the NEB the most radical. In theological tendency the NIV is consistently conservative, and at some points the GNB tends to be deficient in theological precision and depth compared to the NEB. As far as style and expression are concerned, the NIV strikes a happy medium between the RSV on the one hand and the NEB and GNB on the other.—D.J.H.

374. B. M. METZGER, "The Revised Standard Version," *DukeDivSchRev* 44 (2, '79) 70–87.

The article first sketches the historical background of the RSV, covering earlier revisions of the King James Version, the Revised Version in England and the American Standard Version (1901), and the subsequent formation of the RSV Committee. This is followed by consideration of certain problems in translation (e.g. the use of "thou" and male-oriented language) and of the ongoing work of the RSV Committee in preparing the forthcoming revision of the text. An appendix lists in alphabetical order the members of the RSV Committee from 1929 to 1979.—D.J.H.

375. B. AND A. MICKELSEN, "Does Male Dominance Tarnish Our Translations?" *ChristToday* 23 (23, '79) 1312-18.

Christians trying to work through the biblical teachings on relationships between men and women are frequently thrown off course by the interpretations and biases of translators. This fact is illustrated by comparing eight translations of 1 Cor 11:3, 10; 14:34; and Rom 16:1.—D.J.H.

376. B. M. NEWMAN, "'Verses marked with brackets . . .,'" *BibTrans* 30 (2, '79) 233-236.

Many modern translations mark with square brackets the verses that are not in the oldest and best manuscripts. Two important instances are Mk 16:9-20 and Jn 7:53-8:11. It would be preferable to place the latter passage at the end of the Fourth Gospel with a note indicating the various textual possibilities.—D.J.H.

377. J. D. SMART, "The Living Bible," *DukeDivSchRev* 44 (2, '79) 137-141.

Even the promoters of the Living Bible do not dare to call it a translation of the Bible. Prospective users should examine it carefully before they invest in it. The article cites some of its most questionable renderings.—D.J.H.

378. B. VAWTER, "The Jerusalem Bible," *DukeDivSchRev* 44 (2, '79) 88-103.

In 1966 the Jerusalem Bible presented the English-speaking Catholic world with a version of Scripture done from the original texts, turned into a dignified and highly readable form of our mother tongue, and carried out under impeccable Roman Catholic auspices. For the most part, it reproduced accurately and in creditable English a work of French scholarship from the 1950s. As such, however, it is a monument to a biblical tradition that no longer exists.—D.J.H.

### *Bulletins*

379. D. J. HARRINGTON, "Eternal Good News. Books on the Bible," *America* [New York] 141 (17, '79) 349-356.

This bulletin on various aspects of the biblical field describes and evaluates twenty-eight books recently published in English.—D.J.H. (Author.)

380. G. KLEIN, "Festschriften und Aufsatzbände. Eine Sammelanzeige," *VerkForsch* 24 (1, '79) 89-96.

The first part of this article summarizes the contents of the volumes honoring C. F. D. Moule, R. Schnackenburg, W. G. Kümmel, A. Vögtle, E. Käsemann, H. Schürmann, H. Jonas, and E. Dinkler. The second part discusses the collected essays of G. Friedrich and K. Aland.—D.J.H.

381. D. SENIOR, "The New Testament in Review," *BibToday* 104 ('79) 2194-99.

Brief descriptions and evaluative comments on twenty recently published books (all in English) on various aspects of NT study.—D.J.H.



## GOSPELS—ACTS

### *Gospels (General)*

382. J. D. KINGSBURY, "The Gospel in Four Editions," *Interpretation* 33 (4, '79) 363–375.

This exploration of the four Gospels with a view to capturing the distinctiveness of each concentrates on literary structure and on the Evangelists' understandings of salvation history, Jesus, discipleship, and salvation. The one gospel about God's saving activity in Jesus has a strikingly different orientation in the four writings: the cross (Mk), the continued presence of Jesus with his disciples (Mt), the resurrection and the word of salvation (Lk), and the Spirit-wrought belief in Jesus as the divine Son of God (Jn).—D.J.H.

383. R. MORGAN, "The Hermeneutical Significance of Four Gospels," *Interpretation* 33 (4, '79) 376–388.

A view of Christianity as based on the christological dogma interpreted anew is a live option now that the liberal approach is no longer the only one to take radical historical criticism seriously. This traditionalist reading of Scripture presupposes the community's assumption that the documents speak of God and that God's rule draws near to us in Jesus. The question of the significance of four Gospels in the canon should not be answered in isolation from the actual character of each, particularly the striking differences between Jn and the Synoptics. The variety of witnesses to the one Lord ensures that this Lord transcends not only the witnesses but also all subsequent Christian theological and ethical positions and decisions.—D.J.H.

384. C. H. TALBERT, "The Gospel and the Gospels," *Interpretation* 33 (4, '79) 351–362.

The differences among early Christians about the nature of the divine presence manifest in Jesus were expressed in the various collections of miracle stories, sayings, and revelations, as well as in the four canonical Gospels. In theological terms, the canonical Gospels represent attempts at an inclusive and balanced presentation of who the God who acted in Jesus was and what he calls for in us. They incorporate a theological stance similar to that expressed by Paul in his Corinthian correspondence. In literary terms, the canonical Gospels are biographies designed to prevent a misunderstanding of Jesus and to depict him in his true form. They are modeled on the biographical writings of the Greco-Roman world.—D.J.H.

### *Jesus*

385. H. BALD, "Eschatologische oder theozentrische Ethik? Anmerkungen zum Problem einer Verhältnisbestimmung von Eschatologie und Ethik in der Verkündigung Jesu," *Verk Forsch* 24 (1, '79) 35–52.

This survey of scholarship on the relationship between eschatology and ethics in Jesus' preaching considers the views of R. Bultmann, H. Conzelmann, H. Schürmann, A. Vögtle, L. Goppelt, and H. Merklein. Jesus' theology was eschatological, because he preached the coming of God "now." But his eschatology was theocentric, because it was based on a concept of God that included eschatology. Jesus' ethics was both eschatological and noneschatological, because he proclaimed the will of God "now" and did not allow it to be entirely absorbed in the eschatological coming.—D.J.H.



386. P. BILDE, "Religion og politik i Jesusbevaegelsen" [Religion and Politics in the Jesus-Movement], *DanskTeolTids* 42 (1, '79) 1-19.

Contrary to the dominant view in current scholarship, Jesus and his first followers represented one among many Jewish messianic and eschatological movements in which religion and politics were inextricably blended. This conclusion is supported by modern scholarly methods that allow us to isolate genuine Jesus-material in our sources. Such material does not mesh with NT and early church tendencies (e.g. Rom 1:1-7; Tit 3:1; 1 Pet 2:13-17; the Synoptic treatment of Pilate; *1 Clement* 60-61; the Apologists), which distinguished sharply between religion and politics. But it does harmonize with the content of contemporary Jewish movements (e.g. John the Baptist, zealots, messianic pretenders as described by Josephus, Bar Kokhba), which did not make such a distinction. Jesus was Messiah (an old title); his program was agrarian, puristic, nomistic, and eschatological. With his execution in Jerusalem by the Romans, his movement lost its Jewish stamp (especially after A.D. 70) and shifted from a collective-national, this-worldly orientation to an individual-universal, otherworldly one. This process entailed the separation of religious and political ideas reflected not only in the history of the 2nd- and 3rd-century church but also in the NT.—J.S.H.

387. F.-D. BOESPFLUG, "Jésus le toucha . . .," *Vie Spirituelle* [Paris] 133 (634, '79) 651-678.

The NT relates many healings in which Jesus touches the sick person. Touch is also connected with fundamental oppositions: sacred and profane, pure and impure, strong and weak, and friend and enemy. The healing touch can involve imposing hands, taking the hand, or stretching out the hand. In Jesus, contact is established between the power of God and humanity.—D.J.H.

388. B. CHILTON, "The Gospel of Jesus and The Ministry of Women," *ModChurch* 22 (1, '78-'79) 18-21.

The gospel preached by Jesus gives women a supportive role (see Lk 8:1-3) and a substantive role in religious discussion (see Lk 10:38-42). Insofar as priesthood includes these roles, the position of Jesus favors the ordination of women. Similarly, the prominent role of women in witnessing to Jesus' death and resurrection suggests that women should play an active part in Communion, where those related events are preeminently remembered.—D.J.H.

389. J. P. KENNY, "Was Mary in Fact a Virgin?" *AusCathRec* 56 (3, '79) 282-300.

The modern debate about the virginal conception of Jesus turns on the interpretation of certain NT passages, but exegetes should not have the last word in interpreting the mysteries of faith. Biological virginal conception is presented by the ordinary magisterium as an infallible doctrine binding Christians in faith. It is a mystery, not a myth.—D.J.H.

390. M. SAENZ DE SANTA MARÍA, "Jesús, hombre célibe," *BibFe* 5 (15, '79) 254-267.

In order to answer the questions of why Jesus remained celibate despite the mores of his time and whether his celibacy has a special significance, the article situates the problem of Jesus' celibacy in its modern theological context and examines the data of the Gospels on Jesus' attitudes toward women and marriage. It concludes that celibacy is a consequence of union with God, not a condition for it.—S.B.M.

391r. H. SCHÜRMANN, *Comment Jésus a-t-il vécu sa mort?* [NTA 22, p. 104].

A.-L. DESCAMPS, "Cénacle et Calvaire. Les vues de H. Schürmann," *RevThéolLouv* 10 (3, '79) 335–347.—In analyzing Jesus' understanding of his death, Schürmann draws attention to Jesus' double hieratic action over the bread and the cup and to his explanation of it in terms of the gift of eschatological salvation. The fact that the Eucharist was joined to the secular meal only in an exterior way has implications for its celebration today.—D.J.H.

### *Passion and Death*

392. X. LÉON-DUFOUR, "'Apethanen hyper tōn hamartiōn hēmōn'" ["He Died for Our Sins"], *DeltBibMel* 8 (1, '79) 65–84.

All interpretations of the death of Jesus are ultimately based on three mutually independent primitive theories, which can be derived from the total witness of the NT: Jesus' death in contrast to his resurrection (what human beings did, and what God did); as part of the divine plan (the divine "must" with reference to persecuted prophets and righteous persons); and as salvific sacrifice "for us" (for our sins). The last theory, involving the notions of sacrifice, redemption, expiation, reconciliation, and substitution, has been particularly troublesome to modern believers. But the biblical meaning of these sacrificial terms concentrates on God's gracious deliverance of humanity and his reestablishment of covenantal relationship, not on the satisfaction of God's anger or human sinfulness. The critical notion of *hyper hēmōn* ("for us") derives neither from Isaiah 53 nor from late Jewish martyrological traditions but from the Last Supper as reflected in Mk 10:45 and Lk 22:27. Luke's interpretation of Jesus' ministry as service to others (life for others) is independently transposed by Mark to a theological-sacrificial interpretation. Thus Jesus died for us because he lived for us, against the background of Hebrew relational and corporate notions of community.—Th.S.

393. X. LÉON-DUFOUR, "Jésus à Gethsémani. Essai de lecture synchronique," *SciEsp* 31 (3, '79) 251–268.

The Gospel accounts of Jesus' agony in Gethsemane (Mt 26:36–46; Mk 14:32–42; Lk 22:40–46; Jn 12:23–32) revolve around Jesus' relations with the disciples (conjunction/separation, moving/resting, watching/sleeping, praying/entering into temptation) and with the Father (cup/prayer, cup/disturbance, above/on earth, word/silence). The intersection of these horizontal and vertical relations is played out by the Evangelists in several ways. Though separated from his friends and experiencing only silence from the Father, Jesus continues to say "Abba" in the face of death.—D.J.H.

### *The Resurrection*

394. W. P. LOEWE, "The Appearances of the Risen Lord: Faith, Fact, and Objectivity," *Horizons* 6 (2, '79) 177–192.

Concerned with what it means to assert the occurrence of an appearance of the risen Lord, this article surveys the positions of B. Vawter, G. O'Collins, W. Kasper, J. Sobrino, H. Küng, and R. H. Fuller. All the authors wish to safeguard the objectivity of the fundamental biblical assertion that the disciples really encountered the risen Lord. Where they differ is in how they conceive the nature of that objectivity.—D.J.H.



395. E. SCHWEIZER, "Resurrection—Fact or Illusion?" *Horizons in Biblical Theology* [Pittsburgh, PA] 1 ('79) 137–159.

The safe foundation of faith in the resurrection is God as he manifested himself in Israel's history and in the fulfillment of that history in the life, death, and resurrection of Jesus. Jesus' resurrection is not only the anticipation of the final resurrection of the dead but also its cause. Resurrection means that God brings us to the perfection that he intended when creating his own life within our earthly life.—D.J.H.

### *Synoptics*

396r. M. D. GOULDER, *Midrash and Lection in Matthew* [NTA 20, p. 107; § 19–936r.]  
———, *The Evangelists' Calendar* [NTA 24, p. 188].

C. F. EVANS, "Goulder and the Gospels," *Theology* 82 (690, '79) 425–432.—Goulder's two books are probably among the most important and remarkable contributions to Gospel study in recent years. Simplicity and realism recommend his thesis about the origin of Mt and Lk in the Evangelists' midrashic activity and their efforts to produce lectionaries for the Christian year. The argument is vulnerable at various stages but hardly open to knockdown objections. The definition of midrash and the ambiguity concerning the Evangelists' intentions call for further attention.—D.J.H.

397. W. HARNISCH, "Die Metapher als heuristisches Prinzip. Neuerscheinungen zur Hermeneutik der Gleichnisreden Jesu," *VerkForsch* 24 (1, '79) 53–89.

This survey of recent publications on the parables of Jesus contains sections on the state of research from the American perspective (N. Perrin, A. N. Wilder, R. W. Funk, J. D. Crossan, D. O. Via), the parable as paradoxical discourse (J. D. Crossan), the possible rehabilitation of allegory (H.-J. Klauck), the disclosure model (T. Aurelio), and the categories of tension and extravagance (P. Ricoeur).—D.J.H.

398. G. SEGALLA, "La cristologia escatologica della *Quelle*," *Teologia* 4 (2, '79) 119–168.

The first part of the article traces the history of research on Q up to the present, and the second part examines the eschatological Christology of Q under three headings: the titles of Jesus projected on an eschatological horizon, Jesus and eschatological salvation in the kingdom of God, and Jesus as the fulfillment of Jewish hopes. In Q Jesus' past, seen within the framework of salvation history, eschatologically determines the present as the presence and demand of God's kingdom. The present in turn is oriented toward the future Son of Man, who will come to judge and to grant or refuse eschatological salvation. The transcendence of Jesus is active in the eschatological revelation of the Father and his will, and in the work of eschatological salvation on the day of the Son of Man.—D.J.H.

### *Matthew*

399. D. J. CLARK, "Our Father in heaven," *BibTrans* 30 (2, '79) 210–213.

Only Matthew among the Evangelists uses the distinctive expressions "heavenly Father" and "Father in heaven." Parallel passages in Mk and Lk suggest that "heaven" is a euphemism avoiding direct mention of God. Translators should consider "Father God" as an equivalent phrase.—D.J.H.



400. C. COMBET, "Petit tableau des approches structurales de Matthieu," *FoiVie* 78 (3, '79) 118–122.

After a brief introduction to the semiotic analysis of biblical texts, the article lists and comments briefly on applications of that method to three sections of Mt: the temptations (4:1–11), the parables (13:1–53), and the passion narrative (26–28).—D.J.H.

401. D. HILL, "Some Recent Trends in Matthaean Studies," *IrBibStud* 1 (3, '79) 139–149.

This review of recent studies on Mt treats the debate about sources, the literary structure of the Gospel, the problems confronting the Matthean community, the Evangelist's theology, his use of the OT, the contrast between particularism and universalism, and the authorship of the Gospel.—D.J.H.

402. J.-C. INGELAERE, "Structure de Matthieu et histoire du salut. Etat de la question," *FoiVie* 78 (3, '79) 10–33.

This article first explains and criticizes four outlines of Mt: the five-book hypothesis (B. W. Bacon), the geographical plan (W. Trilling), the three phases of Jesus' life (J. D. Kingsbury), and the literary-critical structure (X. Léon-Dufour). It then proposes the following general outline as more satisfactory: the advent of the Messiah (1:1–4:16), the proclamation of the kingdom (4:17–16:20), the necessity of the passion (16:21–26:1), and the passion and resurrection (26:1–28:20).—D.J.H.

403. J. JERVELL, "Matteusevangeliet?" [The Gospel of Matthew?], *NorskTeolTids* 79 (4, '78) 241–248.

A critique of the exegesis of Mt in H. Hognestad's 1978 Oslo doctoral dissertation, *Forkynnelse som legitimering*. (1) The absolute use of the Jewish national catastrophe in A.D. 70 as a major interpretative key to Mt is unwarranted. No basis is given for this hypothesis, and there is not a single certain datum in Mt to sustain it. (2) The problematic relation between tradition and redaction is not adequately appreciated. Redaction is not simply a critique of tradition, and tradition is not an entity; there are many traditions. Furthermore, despite Hognestad's sociological orientation, he overlooks the fact that Matthew operated within a community and so was not completely free with respect to traditions. He did not write in isolation with only Q and Mk before him. Aside from these criticisms and the fact that Hognestad's heavily ethical interpretation of Mt suppresses its christological and soteriological elements, his dissertation is useful and advances research. [The same issue contains critiques of other aspects of the study by G. Wingren (pp. 203–214), G. Fløistad (pp. 215–240), and P. Lønning (pp. 249–266), as well as a response by Hognestad (pp. 267–284).]—J.S.H.

404. S. P. KEALY, "The Modern Approach to Matthew," *BibTheolBull* 9 (4, '79) 165–178.

After general remarks on Mt in contemporary study, this article summarizes and evaluates the contributions of G. D. Kilpatrick, K. Stendahl, G. Bornkamm, R. P. Martin, H. J. Held, J. Rohde, W. Trilling and G. Strecker, D. J. Harrington, W. D. Davies, R. H. Gundry, M. D. Goulder, J. D. Kingsbury, W. G. Thompson, and E. Schweizer.—D.J.H.

405. D. MARGUERAT, "Bibliographie sélective," *FoiVie* 78 (3, '79) 123–129.

The article first lists ten commentaries on Mt and eleven studies of Matthew's theological project. Then bibliography is supplied for twelve topics: structure, relation to Judaism, com-

munity, use of the OT, Christ, the church, the Law, eschatological judgment, mission, miracles, the Sermon on the Mount, and the passion and resurrection. [The same issue (pp. 107–112) contains Marguerat's report on a group study of Mt 4:1–11 parr.].—D.J.H.

406. D. MARGUERAT, "Jésus et la Loi, selon Matthieu," *FoiVie* 78 (3, '79) 53–76.

According to Matthew, Christ confers on the divine will expressed in the Law a normative value; his refocusing of the Law represents its fulfillment rather than its abolition. Love for others is the norm by which every precept is measured and the principle that assures the Law's validity. Jesus' exemplary fidelity, preaching, and call of grace open up the possibility of a new righteousness. In defending an authentic fidelity to the Law, the Matthean Christ combats both the misguided charismatic Christians and the members of the synagogue. The Pauline and Matthean views of Christian life, though quite different, are complementary.—D.J.H.

407. T. K. SEIM, "'Herre, frels! Vi går under. . . .' Momenter till frelsesforståelsen i den synoptiske evangelielitteratur" ["'Save, Lord! We Are Perishing. . . .' Elements of the Understanding of Salvation in the Synoptic Gospel Literature], *NorskTeolTids* 80 (3, '79) 161–175.

With Mt serving as the primary source, the problem of understanding salvation is approached in terms of three questions: (1) What is salvation? The concept has a verbal character and is something that happens concretely. The Synoptic Evangelists use the verb ("to save") rather than the noun, and most occurrences of the term are in miracle stories. Mt 19:16–30 illustrates this fact and links salvation with the kingdom of God. Further associations are made in Mt 9:1–8 (healing and the forgiveness of sins). and in Mt 1:21 and 26:28 (salvation and the forgiveness of sins). (2) Who saves? From the beginning (Mt 1:21–25) to the end (Mt 28:20), it is Jesus who saves from sins. Jesus is Savior, because he acts on God's behalf in the world in all of his work, not only in his death. Jesus as salvation is Emmanuel: God with us in the past, present, and future. (3) Who is saved? Primarily Israel, God's people. But as Mt 28:19 indicates, salvation is for all, even though not all shall be saved. The salvation-historical parables in Mt 21:28–22:14 show that judgment occurs also. The essence of understanding salvation is the recognition of God's life-giving and sovereign power in miracle and cross.—J.S.H.

408. K. SMYTH, "Le principe structurel de l'Évangile de Matthieu," *FoiVie* 78 (3, '79) 77–91.

The dominant idea in Mt can be expressed in this way: Despite sufficient signs, the Jewish people refused to believe in Jesus Christ; he was nevertheless manifested as the Son of God and has gathered together his people. This pattern appears in Mt 1–2; 11:25–30; 16:16–19; and 28:18–20.—D.J.H.

409. B. T. VIVIANO, "Where Was the Gospel According to St. Matthew Written?" *Cath BibQuart* 41 (4, '79) 533–546.

There is much in contemporary Matthean scholarship that points toward the composition of the Gospel in Palestine, but scholars have been reluctant to propose a particular locale. Examination of the patristic evidence indicates that the most plausible localization for the Gospel's composition is Caesarea Maritima.—D.J.H.

410r. J. ZUMSTEIN, *La condition du croyant dans l'Évangile selon Matthieu* [NTA 22, pp. 95–96].

D. MARGUERAT, "L'existence chrétienne selon Matthieu," *RevThéolPhil* 29 (3, '79) 291–



299.—According to Zumstein, Matthew composed his Gospel in order to present his conception of the believer's existence. Zumstein's ecclesiological interpretation of the Gospel is convincing, though some points in the argument should be further nuanced. The section on ethics and faith in Mt is masterful and original, and the scope of the project is worthy of praise.—D.J.H.

411. J. ZUMSTEIN, "Matthieu, l'avocat du Jésus terrestre. Brève esquisse de théologie matthéenne," *FoiVie* 78 (3, '79) 34–52.

In his struggles with the Pharisaic synagogues and with enthusiastic or antinomian Christians, Matthew invoked the earthly Jesus as his point of reference. Jesus is portrayed as the definitive interpreter of the Law and the Messiah promised to Israel, and his twelve companions function as a paradigm for the church vis-à-vis Israel. Matthew cannot be called a legalist, for the grace of the risen Lord precedes and makes possible the disciples' obedience.—D.J.H.

Mt, § 24–396r.

412r. [Mt 1–2] R. E. BROWN, *The Birth of the Messiah* [NTA 22, pp. 85–86; § 24–77r].

J. MCHUGH, "A New Approach to the Infancy Narratives," *Marianum* 40 (3–4, '78) 277–287.—Since Brown's approach diverges in so many significant ways from what has become a standard Catholic approach in much of Europe, this article summarizes his views on the Matthean and Lukan infancy narratives and on the historical reliability of the underlying traditions. According to Brown, the scientifically controllable evidence leaves unresolved the problem of the historicity of the virginal conception. It is questionable whether the methodology used in this splendid and impressive book is adequate to draw out the full meaning of the infancy narratives as "the word of God."—J.J.C.

413r. ———, *Idem*.

R. MEDISCH, "Ein neuer Kommentar zu den Kindheitsgeschichten," *Theologie der Gegenwart* [Frankfurt/M.] 22 (4, '79) 242–247.—The article summarizes Brown's views on the infancy narratives as presenting the Gospel in miniature, the factual character of the events described in Mt 1–2 and Lk 1–2, and the virginal conception of Jesus. Brown supplies a wealth of material and is generally careful not to manipulate the data. However, his treatment of the virginal conception remains problematical on several counts.—D.J.H.

414. [Mt 1–2] J. HOMERSKI, "Teologiczne aspekty kompozycji literackiej Mateuszowej Ewangelii Dzieciństwa (Aspects théologiques de la composition littéraire de l'Evangile de l'enfance de Matthieu)," *RoczTeolKan* 25 (1, '78) 51–57.

This review of basic approaches to an outline of Mt 1–2 concludes with a preference for the one that views the genealogy as a theological introduction to the whole Gospel and the five succeeding pericopes as announcing its five remaining divisions.—J.P.

415. J. SZLAGA, "Perykopa o magach w strukturze Mt 1–2 (Die Magierperikope in der Struktur von Mt 1–2)," *StudTheolVars* 17 (1, '79) 71–77.

Since Joseph, the Magi, and Herod were real, historical individuals, the star also should be considered a real, historical phenomenon, well within the expertise of Magi-astrologers to interpret.—J.P.



416. F. SCHNIDER AND W. STENGER, "Die Frauen im Stammbaum Jesu nach Mattäus. Strukturelle Beobachtungen zu Mt 1,1–17," *BibZeit* 23 (2, '79) 187–196.

In the first part of the Matthean genealogy of Jesus, four women are named: Tamar (v. 3), Rahab and Ruth (v. 5), and the wife of Uriah (v. 6). Dividing the first genealogical period into groups of three, seven, and three, they also prepare for the very unusual birth mentioned in v. 16.—D.J.H.

417. A. TOSATO, "Joseph, Being a Just Man (Matt 1:19)," *CathBibQuart* 41 (4, '79) 547–551.

As an observer of the Law (Mt 1:19), Joseph could not take Mary as his wife (see Deut 22:23–27; 11QTemple 66:4–5; Philo's *De specialibus legibus* 3:72–78; *Targum ps.-Jonathan* of Deut 22:26). Not wishing to subject her to the shameful trial of the suspected adulteress, he decided to forego the public procedure and took upon himself the responsibility for the act of divorce. The angel, by removing the suspicion of adultery or rape, made Mary acceptable to her husband (Mt 1:20).—D.J.H.

418. [Mt 2:1–23] F. SALVONI, "La visita dei Magi e la fuga in Egitto," *RicBibRel* 14 (3, '79) 171–201.

After literal interpretations of the episodes recounted in Mt 2:1–23, the article examines the problem of whether this material is historical or legendary and then discusses the religious teachings contained in it and the later legends connected with it. Neither pure legend nor pure chronicle, the chapter combines historical events and theological instruction.—D.J.H.

Mt 4:8, § 24–364.

419. [Mt 5–7] N. J. MCELENEY, "The Principles of the Sermon on the Mount," *CathBibQuart* 41 (4, '79) 552–570.

The general principles of the Sermon on the Mount are stated in Mt 5:17 and 5:20. The principle that Jesus came not to destroy the Law (5:17) subsumes the material in the antitheses of 5:21–48, and the material in 6:1–7:12 is subsumed by the principle of better righteousness cited in 5:20. Application of the various authenticating criteria [§ 17–535] to 5:17–20 reveals that Matthew arranged and added material but that the fundamental assertions remained authentically those of Jesus. Jesus said that he had not come to destroy the Law, that the Law would remain as long as the present order of creation should last, and that to be salvific the righteousness of his hearers had to be more than an ostentatious, avaricious, and supercilious self-righteousness. A detailed outline of the Sermon on the Mount concludes the article.—D.J.H.

420. [Mt 5:21–48] C. DIETZFELBINGER, "Die Antithesen der Bergpredigt im Verständnis des Matthäus," *ZeitNTWiss* 70 (1–2, '79) 1–15.

The extent to which Matthew has modified the antitheses of the Sermon on the Mount is indicative of his theological activity. If Jesus confronted the Law directly, the Matthean Jesus confronts only the Pharisaic interpretation of the Law. The antitheses are introduced by 5:17–20, which is already redacted so as to present Jesus as one who focuses the Law itself on the working out of the love command. In each of the six antitheses one can distinguish Matthean redaction from the sayings transmitted to Matthew. The righteousness that the Matthean Jesus preaches is in conformity with the Law understood correctly.—G.W.M.

421. M. CAMBE AND N. LUCAS, "Le 'Notre Père' (Matthieu 6, 9–13). Eléments d'analyse structurale," *FoiVie* 78 (3, '79) 113–117.

A narrative analysis of the Lord's Prayer (invocation, wishes, requests) is followed by a semiotic analysis that reveals the fundamental opposition in the text (need versus desire, or frustration versus fullness) and the Father's role in each part of the prayer.—D.J.H.

Mt 10:10, § 24–436.

422. [Mt 11:12] B. E. THIERING, "Are the 'Violent Men' False Teachers?" *NovTest* 21 (4, '79) 293–297.

Examination of 1QpHab, 4QpPs<sup>a</sup>, and 1QH shows that in the Qumran sect's vocabulary "violence" referred primarily to teaching false doctrine and leading people into spiritual death. The sayings in Mt 11:12 and Lk 16:16 probably refer to ideological attacks on the teaching of the kingdom of heaven and to the activities of false teachers (see Jn 10:10–13).—D.J.H.

Mt 12:4, § 24–434.

423. E. CHARPENTIER, "Le chapitre des paraboles chez Matthieu (Mt 13)," *FoiVie* 78 (3, '79) 101–106.

After calling attention to certain literary features in Mt 13:1–58, this article attempts a global reading of the text with reference to its structure (a history of the kingdom), the oppositions (good versus evil, the crowd versus the disciples), the reason for speaking in parables (Jesus the definitive prophet), and the role of the Christian scribe.—D.J.H.

424. D. WENHAM, "The Structure of Matthew XIII," *NTStud* 25 (4, '79) 516–522.

If one recognizes that Mt 13:52 is a parable with some similarity to the parable of the sower, then one can see a chiasmic structure in the chapter as a whole: the sower plus three parables of the kingdom are addressed to the crowd, and three parables of the kingdom plus the parable of the scribe are addressed to the disciples. The chiasm has numerous other points of parallelism, and vv. 10–18 have their own internal chiasmic structure. This evidence of Matthew's careful editing has important consequences for source and redaction criticism.—G.W.M.

Mt 13:3–9, § 24–435.

Mt 16:13–19, § 24–679.

425. R. J. CASSIDY, "Matthew 17:24–27—A Word on Civil Taxes," *CathBibQuart* 41 (4, '79) 571–580.

The traditional identification of the didrachma tax in Mt 17:24–27 with the annual Temple offering is incorrect. The issue being controverted is whether Peter's teacher was accustomed to paying the obligatory civil tax of a didrachma. Many distributed taxes (*merismoî*) were in effect during the 1st century A.D. and were frequently pegged at about the didrachma level. Jesus did not consider himself obligated to pay this civil tax but did so, albeit in an unconventional manner, out of regard for existing conditions.—D.J.H.



426. [Mt 18:19–20] J. D. M. DERRETT, “‘Where two or three are convened in my name . . .’: a sad misunderstanding,” *ExpTimes* 91 (3, ‘79) 83–86.

Mt 18:19–20 concerns the arbitration of legal disputes within the Christian community, not prayer of petition in common. The passage should be translated as follows: “Again I tell you that if two individuals (literally, two of you [Christians]) arrive at an accord on earth concerning any (literally, any and every) claim that they may be pursuing, it shall be allowed, ratified (literally, it shall succeed, ‘come off’) on the part of my heavenly Father. For where there are two or three convened in my name, there I am amongst them.” This translation is justified on the basis of common sense and cultural tradition, and in terms of the Greek vocabulary and grammar.—D.J.H.

427. [Mt 23] C. L. MITTON, “Matthew’s Disservice to Jesus,” *EpworthRev* 6 (3, ‘79) 47–54.

In chap. 23, Matthew misrepresented Jesus by attributing to him scornful denunciations and sweeping condemnations of all the Pharisees. The Evangelist’s treatment of the word “hypocrites” tallies with his tendency to exaggerate some features in the tradition and with his inclination to introduce his own vindictiveness toward enemies as though it came from Jesus. The “hateful words” in chap. 23 came from Matthew, not from Jesus.—D.J.H.

Mt 23:15, § 24–608.

Mt 24:30–31, § 24–657.

Mt 25:31, § 24–657.

428. X. PIKAZA, “La bendición y maldición del Hijo del Hombre (Transfondo veterotestamentario del ‘Benditos-Malditos’ de Mt 25, 34.41),” *Salmanticensis* 26 (2, ‘79) 277–286.

The words “blessed” and “cursed” in Mt 25:31–46 define the significance of the groups being judged. The first clue to the meaning of these terms is to be sought in the blessings and woes of Lk 6:20–26 and their OT roots. Benediction and malediction in the OT are best understood within the context of Israel’s cult, vision of history, and experience of covenant. An eschatological dualism similar to that in Mt 25:31–46 appears in the Qumran blessings and curses. Behind the juridical terminology in Mt we find not only the benediction-malediction duality of Deuteronomy 27–28 but also the promised benediction of Gen 12:1–3. Jesus’ blessings of the children, the eschatological meal, and the eucharistic bread are the basis for the definitive benediction and malediction in Mt 25:31–46, where the phrase “the blessed of my Father” is linked with the christological revelation of the NT.—S.B.M.

429. J. ESCANDE, “Judas et Pilate prisonniers d’une même structure (Mt 27, 1–26),” *FoiVie* 78 (3, ‘79) 92–100.

Mt 27:3–10 and 27:24–25 share two expressions (“innocent blood” and “it is your affair”) and recount actions (throwing down the silver and washing the hands) that involve the Jewish people. The key word is “blood.” Among the many doublets in Mt 27:15–23, the most striking is that of Jesus Christ and Jesus Barabbas.—D.J.H.

430. J. D. M. DERRETT, “‘Have nothing to do with that just man!’ (Matt. 27, 19). Haggadah and the Account of the Passion,” *DownRev* 97 (329, ‘79) 308–315.

The handing over of Jesus by his own people (see Mt 27:18) should be read in light of Jewish



traditions about the betrayal of Joseph by his brothers. The names Judas Iscariot, Joseph of Arimathea, and Simon of Cyrene may have haggadic backgrounds. The intercession by Pilate's wife for Jesus (see Mt 27:19) reflects the intervention of the Memphian woman for the patriarch Joseph in *Testament of Joseph* 13–14.—D.J.H.

431. [Mt 27:51–53] R. AGUIRRE, "El Reino de Dios y la muerte de Jesús en el evangelio de Mateo," *EstEcl* 54 (210, '79) 363–382.

At several points in Mt a close connection is established between the passion-death and the resurrection of Jesus. In Mt 27:51b–53 the Evangelist used a preexistent apocalyptic fragment in order to convey the eschatological significance of Jesus' death. The passage alludes to the vision of the dry bones come to life in Ezekiel 37, thus expressing the divine confirmation of Jesus' claim and God's judgment on Israel. Vv. 51b–53 interpret the death of Jesus as the moment of God's eschatological intervention in the world. In Mt the death of Jesus and the reign of God are viewed in light of the Evangelist's theology of history.—S.B.M.

### Mark

432. J. DELORME, "L'intégration des petites unités littéraires dans l'Évangile de Marc du point de vue de la sémiotique structurale," *NTStud* 25 (4, '79) 469–491.

As an illustration of what structural semiotic analysis contributes to understanding the NT, the results of such an analysis of Mk are presented, first with respect to the narrative coherence of the text and the coherence of the semantic contents of Mk 6:30–56, and secondly with respect to the whole Gospel. The analysis is not exhaustive but suffices to illustrate the way in which such a method counteracts the fragmentation of other approaches to the text.—G.W.M.

433. J. F. O'GRADY, "The Origins of the Gospels: Mark," *BibTheolBull* 9 (4, '79) 154–164.

In their proclamation of the good news of salvation, the Gospels constitute a fourfold articulation of the primitive kerygma. Mark's concentration on the meaning of Jesus' death illustrates how one Evangelist ordered the traditions about Jesus to suit the needs of his community.—D.J.H.

Mk 1:4, § 24–369.

434. C. S. MORGAN, "'When Abiathar was High Priest' (Mark 2:26)," *JournBibLit* 98 (3, '79) 409–410.

Contrary to G. W. Buchanan's assertion [§ 19–515], no text of the Septuagint reads "Abiathar" in 1 Sam 21:1(2), 6(7). Mark was in error when he named Abiathar as the high priest who gave the bread of the presence to David. Matthew (see Mt 12:4) and Luke (see Lk 6:4), whether familiar with the Septuagint or the Masoretic text, simply corrected the error by omission.—D.J.H.

435. [Mk 4:3–9] J. HORMAN, "The Source of the Version of the Parable of the Sower in the Gospel of Thomas," *NovTest* 21 (4, '79) 326–343.

Word-by-word comparison of the parable of the sower in the Coptic text of *Gospel of Thomas*

9 with the Greek and Coptic texts of Mk 4:3–9; Mt 13:3–9; and Lk 8:5–8 suggests that the material in *Gospel of Thomas* (1) goes back to a somewhat older layer of the Greek tradition than is represented by the Synoptics but (2) does not represent an independent oral tradition or an Aramaic source.—D.J.H.

436. L. LEGRAND, "Bare foot Apostles? The shoes of St Mark (Mk. 6:8–9 and parallels)," *IndTheolStud* 16 (3, '79) 201–219.

Underlying the four forms of the Synoptic saying on the missionary's equipment (Mt 10:10; Mk 6:8–9; Lk 9:3–4; 10:4) was a logion prohibiting the use of shoes. The original saying can be connected with Jesus' stress on poverty and the atmosphere of eschatological expectation surrounding his ministry. Each Evangelist adapted the saying in a certain direction: legislation (Matthew), softening (Luke), and missionary efficiency (Mark).—D.J.H.

437. [Mk 9:1–10:11] P. ELLINGWORTH, "How is your Handbook wearing?" *BibTrans* 30 (2, '79) 236–241.

A retrospective evaluation of R. G. Bratcher and E. A. Nida's *Translator's Handbook of the Gospel of Mark* (1961) with respect to problems encountered in translating Mk 9:5, 7, 17–27, 30–31, 36, 49–50; 10:1, 2–11. This pioneer handbook contains some features that were rightly discarded in later volumes of the series, but it remains a valuable and useful tool.—D.J.H.

438. P. ELLINGWORTH, "Text and Context in Mark 10:2, 10," *JournStudNT* 5 ('79) 63–66.

Investigation of Mk 10:10 ("the disciples asked him again") supports the originality of the Western text of Mk 10:2, from which the phrase "Pharisees came up" is absent. Keen attention to context is scarcely to be expected in the scribal tradition, and so it is simpler to assume that Mk 10:2 began with the words "and they asked him."—D.J.H.

439. B. MORICONI, "Chi è Gesù? Mc 12, 35–37 momento culminante di rivelazione," *EphCarm* 30 (1, '79) 23–51.

Teaching publicly in the Temple for the last time, Jesus took the initiative and intimated by his question about the son of David who he really was (Mk 12:35–37). The pericope looks backward to the son in the parable of the wicked tenants (12:1–12) and forward to Jesus' confession before the Sanhedrin (14:61–62) and the centurion's confession after Jesus' death (15:39). The implied answer to Jesus' question in 12:35 is that he was not only David's son but also the Son of God. Because of their hostile predispositions, the scribes did not grasp this truth; the crowd, which had heard him eagerly (12:37), was misled by its leaders and called out for his death (15:11–15). Perhaps Mark intended to show that only Jesus' death, endured for his confession of his identity as Messiah and Son of the Blessed, could be the occasion for a full profession of faith (15:39).—J.J.C.

440. [Mk 14–15] P. LAMARCHE, "L'humiliation du Christ," *Christus* [Paris] 26 (104, '79) 461–470.

The Markan passion account portrays Jesus' suffering and death as a profound humiliation, yet refuses to separate the cross from the Savior's power and glory. The humiliation of the cross reveals a love in Christ and the Father so strong and genuine that it even accepts abasement before human beings.—D.J.H.



441. [Mk 14–16] D. ZELLER, “Die Handlungsstruktur der Markuspasion. Der Ertrag strukturalistischer Literaturwissenschaft für die Exegese,” *TheolQuart* 159 (3, '79) 213–227.

Using the concepts of French semiotic structuralism, this analysis of Mk 14–16 investigates the external conditions of the plot (time, place, configuration of characters, microstructure), the sequence of the plot, the meaning of the plot, the underlying paradigmatic and semiotic models, and the pragmatic aspect. The structuralist approach illuminates the relations between the divine and human levels and clarifies the Markan passion narrative's proximity to and distance from myth.—D.J.H.

442. [Mk 14:30] J. W. WENHAM, “How Many Cock-Crowings? The Problem of Harmonistic Text-Variants,” *NTStud* 25 (4, '79) 523–525.

The simplest solution to the textual problems of one or two cock-crowings in Mk 14:30, 68, 72 is to trace the source of the confusion to the accidental interpolation of *kai alektōr ephōnēsen* into v. 68. If this is correct, “all the other major changes are easily explained as consequential, intelligent alterations in the interests of Mark's self-consistency.” Not all apparently harmonistic readings are secondary.—G.W.M.

443. H. FLEDDERMANN, “The Flight of a Naked Young Man (Mark 14:51–52),” *CathBibQuart* 41 (3, '79) 412–418.

The pericope about the flight of the naked young man in Mk 14:51–52 is a dramatization of the universal flight of the disciples recounted in Mk 14:50. It fits into the theme of the disciples' failure to understand and accept the passion and their consequent falling into unbelief. The fleeing young man is contrasted with Jesus, who accepts the passion as God's will. The passage is a tiny compendium of Mark's theology of the passion.—D.J.H.

Mk 14:68, 72, § 24–442.

444. R. RUBINKIEWICZ, “Mk 15, 34 i Hbr 1, 8–9 w świetle tradycji targumicznej (Mc 15, 34 et Hbr 1, 8–9 à la lumière de la tradition targumique),” *RoczTeolKan* 25 (1, '78) 59–67.

(1) Mk 15:34 transliterates the Aramaic text of Ps 22:2 and probably represents what Jesus said on the cross. Rabbinic interpretations of the psalm in the 2nd and 3rd centuries A.D., as deduced from targumic and other Jewish sources, indicate that it was applied to Esther and the liberation of the Jews under the Persians, with roots in the exodus experience. The confusion about Elijah in Mk 15:35 was a deliberate attempt on the part of the bystanders to steer the people away from recalling Ps 22:2 and its interpretation. (2) The messianic understanding of Ps 45:7–8 reflected in Heb 1:8–9 derives from targumic traditions that can be dated to the 1st century A.D.—J.P.

445. [Mk 16:14–15] G. SCHWARZ, “Zum Freer-Logion,—ein Nachtrag,” *ZeitNTWiss* 70 (1–2, '79) 119.

K. Haacker's suggestion [§ 17–959] that the phrase *alla engizei alla deine* is based on a mistranslation of a Semitic original is correct in its result. The original, however, was not Hebrew, but Aramaic, in which the word *'aḥārāyā/ʾaḥārāytā* means both “other” and “last” or “end.”—G.W.M.

446. B. E. BECK, "Commentaries on Luke's Gospel," *EpworthRev* 6 (3, '79) 81–85.

I. H. Marshall's new commentary on the Greek text of Lk (1978) is characterized by openness, honesty, precision, and clarity. It provides a comprehensive education in Lukan scholarship. Among treatments of the English text, the "best buys" are the commentaries by G. B. Caird (1963), G. H. P. Thompson (1972), and E. E. Ellis (2nd ed., 1974).—D.J.H.

447. H. BOJORGE, "Lucas Evangelista, Médico Griego," *Libro Anual del Instituto Teológico del Uruguay* [Montevideo] 4 ('77) 70–96.

This expanded version of an article published in *RevistBib* [§ 23–858] contains a treatment of the preface to Dioscorides Pedanius' *Materia medica*.—D.J.H.

448. P. G. R. DE VILLIERS, "Lukas as heilshistoriese evangelis" [Luke as Salvation-Historical Evangelist], *NedGerefTeolTyd* 19 (4, '78) 249–259.

Current Lukan research, which portrays the Evangelist as the great and unique architect of the salvation-historical concept, tends to obscure some important features of his writings: (1) Acts is not primarily the record of an eschatological development caused by the delay of the parousia, but the result of a christological event. (2) Futuristic eschatology is a specific feature of Lk-Acts, and this implies continuity with the early Christian kerygma. (3) Luke does not completely identify eschatology with the parousia. (4) Luke is best understood not as the founder but as a major exponent of a salvation-historical tradition that he shares with other NT writers. In view of these considerations, the rigid division of the time of Jesus and of the church into two successive periods, as proposed in current research, should be corrected. Acts is not the story of the church as mediator of salvation; it is the proclamation of how Jesus reigns as exalted Lord and how he brings salvation to the world through his church.—B.C.L.

449. N. M. FLANAGAN, "The Position of Women in the Writings of St. Luke," *Marianum* 40 (3–4, '78) 288–304.

Women hold a place of special prominence in Lk. The impressive list of its references to women includes thirteen "man-woman" parallel stories and a certain emphasis on widows. In Acts women participate fully in citizenship of the church, its sufferings, ministry, and growth. The importance of women in Lk-Acts stems from Luke's sensitive nature and his personal observation of life in the early church. An appendix to the article suggests that Luke was a "God-fearer," i.e. a Gentile attracted to Judaism but unwilling to accept the entire Mosaic Law.—J.J.C.

450. A. GEORGE, "L'Esprit-Saint dans l'oeuvre de Luc," *RevBib* 85 (4, '78) 500–542.

This investigation of the Holy Spirit in Lk-Acts considers the uses and distribution of *pneuma* in each document, the manifestations of the Spirit in the life of the church (collective, individual, principal characteristics), the role of the Spirit in the history of salvation (OT, Jesus, the church), the question of a distinctively Lukan concept of the Spirit (terminology, manifestations, relationships), and the originality of Luke's concept in comparison with those of Mark and Matthew, Paul, and John.—D.J.H.

451. R. MEDIAVILLA, "La oración de Jesús en el tercer evangelio," *Mayéutica* 4 (10, '78) 5–34.

After comparing the use of *proseuchomai* ("pray") in Lk-Acts with its use in other NT



writings, the article examines Luke's redactional contributions in nine passages that portray Jesus at prayer: the baptism (3:21–22), the prayer in solitude (5:16), the election of the Twelve (6:12–16), Peter's confession (9:18–22), the transfiguration (9:28), the introduction to the Lord's Prayer (11:1), the prayer for Peter (22:32), the Mount of Olives (22:39–46), and the cross (23:34, 46). Luke frequently introduced references to Jesus' prayer where they did not exist in his sources, and inserted significant and fundamental changes in cases where prayer was mentioned in the sources (see 5:16; 22:39–46; 23:46).—D.J.H.

452. R. MEDIAVILLA, "La oración de Jesús en el tercer evangelio. En busca de una teología lucana sobre la oración de Jesús," *Mayéutica* 4 (11, '78) 163–183.

This synthetic treatment of Jesus' prayer in Lk [cf. preceding abstract] considers the circumstances (individual or collective, place, time) and terminology of Jesus' prayer, the contexts of the prayer passages in the Gospel, the most significant themes in these passages (theophany, the identity and mission of Jesus, the Spirit, the kingdom), and the qualities of Jesus' prayer (filial, exemplary).—D.J.H.

453. F. PORSCH, "Kirche auf dem Weg durch die Zeit. Zur Verkündigung im Lukas-Jahr," *BibKirch* 34 (4, '79) 133–136.

Writings between A.D. 80 and 90, Luke addressed Christians concerned about their distance from the time of the earthly Jesus and the apparent delay of Christ's return. The major emphases of the Gospel included the historicity of revelation, openness to the world, engagement with the underprivileged and weak, the role of women, patience and preparedness, universalism and missionary consciousness, the activity of the Spirit, redemption, individual eschatology, narrative theology, and the church.—D.J.H.

454. G. SCHNEIDER, "Schrift und Tradition in der theologischen Neuinterpretation der lukanischen Schriften," *BibKirch* 34 (4, '79) 112–115.

Luke considered the promises of the OT and the traditions about Jesus to be authoritative. Yet his adaptation of them to the needs of his audience constituted a new interpretation. He saw tradition as a living process.—D.J.H.

Lk, § 24–495.

455. E. PERETTO, "Zaccaria Elisabetta Giovanni visti dal primo lettore di Luca (Cap. I)," *Marianum* 40 (3–4, '78) 350–370.

The portrayal of Zechariah and Elizabeth in Lk 1 would have reminded the first readers of the Gospel of the many sterile couples in the OT who received sons by divine intervention. The priestly heritage and piety of Zechariah and Elizabeth also presuppose an OT background. Furthermore, the bold preaching of John the Baptist would have been understood as the continuation of Elijah's prophetic ministry.—J.J.C.

Lk 1–2, §§ 24–412r–413r.

456. L. T. BRODIE, "A New Temple and a New Law. The Unity and Chronicler-based Nature of Luke 1:1–4:22a," *JournStudNT* 5 ('79) 21–45.

Lk 1:1–2:52 involves the systematic rewriting of 1–2 Chronicles, and Lk 3:1–4:22a is a systematic rewriting of Ezra–Nehemiah. As the Chronicler had once reshaped Israel's history,

so Luke reshaped the Chronicler's history, adapting the building of the first Temple to the building of Jesus, the living Temple (Lk 1:1–2:52), and the postexilic reconstruction to a picture of moral reconstruction (3:1–4:22a). The influence of the OT is by no means limited to the Lukan infancy narrative.—D.J.H.

Lk 1:68–79, § 24–458.

457. B. PRETE, "Il significato di Luca 1, 34 nella struttura del racconto dell' annunziamento," *Marianum* 40 (3–4, '78) 248–276.

The point of the dialogue in Lk 1:26–38 is not the struggle in Mary's soul, but the virginal conception of Jesus. Luke's message was that Jesus had been the Messiah and the Son of God from the very beginning. Belief in the virgin birth did not arise from myths about the divine man or the son begotten by a god, nor was Mary's family tradition the source of the concept. Rather, this belief arose from the combination of Jesus' statements about himself in relation to his Father and their verification by events such as the resurrection. Consequently, the exegete should show that nothing in the passage contradicts the idea of the virginal conception, which is in harmony with the christological image offered by the entire NT.—J.J.C.

458. [Lk 1:46–55] M. TRÈVES, "Le Magnificat et le Benedictus," *CahCercErnRen* 27 (111, '79) 105–110.

The Magnificat (Lk 1:46–55) and the Benedictus (Lk 1:68–79) celebrate a political liberation of Israel that neither John the Baptist nor Jesus ever realized. These hymns reflect the kind of hopes expressed in 4 *Ezra* and 2 *Baruch*. They were composed in the 2nd century during a Jewish insurrection against the Romans and subsequently adapted for inclusion in Lk.—D.J.H.

459. A. M. SERRA, "'Fecit mihi magna' (Lc 1,49a). Una formula comunitaria?" *Marianum* 40 (3–4, '78) 305–343.

This article studies the term *megala* and its synonyms, the verbs governing it, and the intended recipients of divine favors in the Septuagint, intertestamental literature, and the NT in general and Lk 1:49 in particular. Even when the immediate beneficiary is a single person, the *magnalia Dei* are ordinarily intended for the establishment and growth of the people of God. This is especially true in the case of Mary, who mediates between the OT and the NT. The favors granted to her mark the culmination of God's loving care for Israel and foreshadow the blessings he will impart to all people through the supreme gift of his Son, Jesus Christ.—J.J.C.

460. [Lk 1:51–53] E. HAMEL, "Le Magnificat et le Renversement des Situations. Réflexion théologico-biblique," *Gregorianum* 60 (1, '79) 55–84.

After tracing the theme of the reversal of situations in classical literature, the OT, and the NT, this article shows that in Lk 1:51–53 the poor are viewed in relation to both God and the rich and powerful, and that both the present consolation and the future hope of the poor are of interest to the Evangelist. These verses are neither a revolutionary song nor a spiritual tranquilizer, but rather a tremendous incentive to the promotion of justice in our world [see § 22–420].—D.J.H.

461. [Lk 2:1–2] J. THORLEY, "The Nativity Census: What Does Luke Actually Say?" *Greece and Rome* [Oxford] 26 (1, '79) 81–84.

Careful analysis of the Greek text of Lk 2:1–2 reveals that (1) Augustus' decree progressively extended the census system to include the whole Roman world, each part taken separately,



over a period of time, and (2) this was the first census to take place in Judea while Quirinius was governor of Syria, and was distinct from the second census carried out in A.D. 6.—D.J.H.

462. [Lk 2:1–20] W. SCHRAGE, “Was fällt dem Exegeten zu Weihnachten ein?” *Der Evangelische Erzieher* [Frankfurt/M.] 31 (5, '79) 338–344.

The Lukan Christmas story (2:1–20) places special emphasis on the following themes: the fulfillment of the OT promise, the universal significance of Jesus' birth, the shadow of the cross, light from above, and joy for those in darkness.—D.J.H.

Lk 2:14, § 24–369.

463. F. MANNS, “Luc 2, 41–50 témoin de la bar Mitswa de Jésus,” *Marianum* 40 (3–4, '78) 344–349.

Several rabbinic texts support the thesis that, when Jesus was listening to and questioning the teachers of the Law (Lk 2:41–50), he was making his bar mitzvah. At the age of twelve or thirteen, every Jewish boy was considered responsible for observing the Law (see *m. 'Abot* 5:24; *m. Nid* 5:6). Other rabbinic texts connect the third day, ascending and descending, seeking and finding, the twelfth year, and being in one's father's house with the gift of the Law.—J.J.C.

464. G. E. RICE, “Luke 3:22–38 in Codex Bezae: The Messianic King,” *AndUnivSemStud* 17 (2, '79) 203–208.

Having received the variant reading at Lk 3:22 (the heavenly voice) from its Western source, Codex Bezae presented a direct quotation of Ps 2:7: “You are my son, today I have begotten you.” Thus the baptism was viewed as the anointing of Jesus the messianic king, and the adjoining genealogy (Lk 3:23–38) was altered to support this theological position.—D.J.H.

465. J. NOLLAND, “Classical and Rabbinic Parallels to ‘Physician, heal yourself’ (Lk. iv 23),” *NovTest* 21 (3, '79) 193–209.

Classical and rabbinic references to sick doctors vary widely in thrust and significance; they demonstrate the dominance of context over verbal form. The proverb coined by Euripides (“doctor of others, he running with sores”) has special relevance for understanding Lk 4:23. Its use by Plutarch is contemporary with the NT. Although verbally it is significantly different, the nature of the metaphor is identical and the range of possible applications similar. It is even quite conceivable that the NT form developed out of the Euripidean.—D.J.H.

Lk 5:1, § 24–364.

Lk 6:4, § 24–434.

Lk 8:5–8, § 24–435.

Lk 9:3–4, § 24–436.

466. W. L. RICHARDS, “Manuscript Grouping in Luke 10 by Quantitative Analysis,” *Journ BibLit* 98 (3, '79) 379–391.

The Claremont Profile Method of grouping NT manuscripts can be relied upon only if tenta-

tive groups are first formed by quantitative analysis [ see § 22–704]. After indicating the steps followed in obtaining statistics for Lk 10, the article mentions the problems that statistics present in manuscript-grouping and the criteria used in dealing with the problems and evaluating the statistics. By dealing appropriately with the problems of quantitative analysis, it is possible to (1) provide tentative groups that could be used for profile-classification, (2) form the tentative groups on the basis of a considerably larger amount of evidence than that used in the CPM investigation, and (3) offer more evidence to work with in the actual process of classifying more precisely the 212 manuscripts in the International Greek New Testament Project files.—D.J.H.

Lk 10:4, § 24–436.

467. R. KIEFFER, “Analyse sémiotique et commentaire. Quelques réflexions à propos d’études de Luc 10.25–37,” *NTStud* 25 (4, ’79) 454–468.

A summary of the semiotic analysis of the parable of good Samaritan made by the Entrevernes group (*Signes et paraboles. Sémiotique et texte évangélique*, 1977) is followed by an evaluation of the advantages of linguistic approaches to a text in comparison with philological methods. No method should be used in complete isolation. The nature and limitations of the commentary should lead one to respect the multidimensionality of language and of texts and methods of reading. This can be done in a new form of commentary called the “epistemological commentary.”—G.W.M.

468. A. J. MATTILL, “The Anonymous Victim (Luke 10:25–37). A new look at the Story of the Good Samaritan,” *Unitarian Universalist Christian* [Boston, MA] 34 (1–3, ’79) 38–54.

The story of the good Samaritan (Lk 10:25–37) is told from the viewpoint of the victim, and the victim must have been Jesus himself. Jesus, who may have gone up and down the Jericho road many times, was attacked by robbers. Some clergymen passed him by, but finally a merciful neighbor gave him help. This theory supports the intuitions of other commentators, resolves several critical problems, and illuminates a significant part of Jesus’ teaching.—D.J.H.

469. L. RAMAROSON, “Le coeur du Troisième Évangile: Lc 15,” *Biblica* 60 (3, ’79) 348–360.

In its present form Lk 15:1–32 is a literary unity; we are invited to read each parable with reference to the other two parables and all three with reference to the introduction. The chapter is a double compendium concerning “God and the sinners” and “Jesus and the sinners” as well as a double invitation to share in the joy of God and to recognize where true happiness is to be found. It is the heart of the third Gospel.—D.J.H.

Lk 16:16, § 24–422.

470. R. C. WHITE, “A Good Word for Zacchaeus? Exegetical Comment on Luke 19:1–10,” *LexTheolQuart* 14 (4, ’79) 89–96.

Lk 19:1–10 tells about Zacchaeus, who was stereotyped by his job as a tax collector and resented and falsely accused by his neighbors, who defended himself against the false charge, and whose good name was vindicated by Jesus. It contains all the elements usually found in a vindication story and none of the elements usually found in a salvation story [see § 24–471].—D.J.H.



471. [Lk 19:1–10] R. C. WHITE, "Vindication for Zacchaeus?" *ExpTimes* 91 (1, '79) 21.

Form-critical analysis of Lk 19:1–10 reveals none of the expected characteristics of a salvation story: accusation, self-effacing speech and behavior, deferential appeal, pronouncement of forgiveness, and observer reaction. Its interpretation as a salvation story has been sustained by a strained translation of Lk 19:8. The story should be viewed as the vindication of a pure publican's good name against a false, stereotyped charge.—D.J.H.

472. J. KUDASIEWICZ, "Jeruzalem—miejscem zbawczej śmierci Jezusa (Łk 24,13–33) (Jérusalem—lieu de la mort salvatrice de Jésus [Luc 24,13–33])," *RoczTeolKan* 25 (1, '78) 69–74.

The pre-Lukan tradition behind Lk 24:13–33 (see Lk 24:13, 15b,16, 28–31) has been masterfully redacted by the Evangelist in order to highlight Jesus as the prophet, mighty in deed and word, who foretold (see Lk 13:33) that he would suffer the fate of all prophets in Jerusalem.—J.P.

### *John*

473. J. ALFARO, "The Mariology of the Fourth Gospel: Mary and the Struggles for Liberation," *BibTheolBull* 10 (1, 80) 3–16.

Within the chiasmic structure of the Fourth Gospel the spiritual maternity of Mary (see 19:17–37) must be understood in terms of the parallel passage about the wedding feast at Cana (see 2:1–12). Her function as mother includes (1) the presentation of people's needs to her Son and (2) the guidance and direction of Christians to live in accord with the revealed words of her Son. In both the Fourth Gospel and Christian history Mary plays a primary role in the liberation of the oppressed.—D.J.H.

474. A. APOSTOLOS, "Periechomeno kai chrēsē tou horou Logos sto Tetarto Euangelio kai ston Ioustino" [Content and Use of the Term Logos in the Fourth Gospel and in Justin], *DeltBibMel* 8 (1, '79) 113–134.

The presence of exact quotations from the Fourth Gospel in the writings of Justin Martyr is too narrow a criterion for determining whether he was indebted to John for his Logos-Christ concept. Although Justin also drew on Hellenistic and Philonic ideas about the Logos, his decisive material link with John was the idea of the incarnation of the Logos in Jesus Christ. This shows that Justin knew and used the Fourth Gospel.—Th.S.

475. D. C. ARICHEA, "Translating 'believe' in the gospel of John," *BibTrans* 30 (2, '79) 205–209.

In most cases in Jn, the object of "believe" is clearly mentioned. The objects can be divided into two general classes: (1) believing in something, and (2) believing in someone. When no object is stated, the references fall into three groups: (1) "believe what I say" expressions, (2) "believe" as trust, with Jesus as the object, and (3) expressions with two or more possible interpretations.—D.J.H.

476. N. L. GEISLER, "Johannine Apologetics," *BiblSac* 136 (544, '79) 333–343.

Testimony according to John has these characteristics: eyewitness, supernatural, confirmed, sworn, sealed, last will and testament, apostolic, and verdict-demanding. John wished to give

evidence of the truth in order to bring glory to God and willing persons to salvation. Johannine apologetics helps bring some to faith but confirms others in unbelief. It involves testimony about Jesus and about God.—D.J.H.

477. F. GRYGLEWICZ, "Aktualna problematyka czwartej Ewangelii (Les problèmes actuels du IV<sup>e</sup> Evangile)," *StudTheolVars* 17 (1, '79) 79–86.

This survey of literature on the Fourth Gospel discusses sources and redaction, authorship (the Johannine school and its Jewish-Christian milieu), and aspects of Johannine theology.—J.P.

478. F. GRYGLEWICZ, "Wiara Janowych gmin kościelnych (La foi des communautés religieuses de Saint-Jean)," *RoczTeolKan* 25 (1, '78) 103–111.

The distinguishing quality of faith as it existed in the Johannine communities was the sincere and personal bond that each believer felt with Jesus. Faith in the Johannine communities had mystical and missionary dimensions. John's special contribution was to highlight these aspects, to deepen faith, and to reawaken love among the faithful.—J.P.

479. J. J. GUNTHER, "The Alexandrian Gospel and Letters of John," *CathBibQuart* 41 (4, '79) 581–603.

The many Johannine parallels to Philonic and Hermetic teachings and to Jewish and Christian apocrypha from Egypt point to a distinctively Alexandrian environment for the origin of the Fourth Gospel and 1–3 Jn. The controversial anti-Judaism of the Egyptian Christian writers corresponds to the uniquely hostile alienation of the Jews from their neighbors between A.D. 38 and 117. The missionary organization of the Johannine communities under "the elder" fits no area so well as Alexandria.—D.J.H.

480. J. J. O'ROURKE, "Asides in the Gospel of John," *NovTest* 21 (3, '79) 210–219.

The "asides" in Jn are discussed according to the tenfold classification of their types proposed by M. C. Tenney [§ 5–429], and their distribution throughout the Gospel is illustrated by means of a chart. There are no asides in chaps. 15–17; there is some connection between the amount of narrative and the appearance of asides. Based on the number of asides, chap. 21 stands out from the rest of the Gospel. It is impossible to determine whether a particular aside existed in a pre-Johannine source.—D.J.H.

481. [Jn 1:1–18] R. L. DUNCAN, "The Logos: from Sophocles to the Gospel of John," *Christian Scholar's Review* [Grand Rapids] 9 (2, '79) 121–130.

For Sophocles, as interpreted by H. D. F. Kitto, the *logos* manifested itself through *dikē* and *adikia* and was the source of world order in both nature and human affairs. Jewish wisdom literature identified the *logos* with the Wisdom of God and assigned to it significant roles in creation and revelation. Philo developed the concept of the *logos* as a means of linking the transcendent God with creation. Though John spoke a language that was intelligible to his contemporaries, the personal and human element in Jn 1:1–18 transfigured and revolutionized the ideas previously attached to the term *logos*.—D.J.H.

482. M. A. FERRANDO, "Notas de Exégesis sobre el prólogo del Cuarto Evangelio (Jn 1,1–18)," *TeolVida* 20 (1, '79) 55–62.

The article begins with a structured translation of Jn 1:1–18 according to the following outline:



the Word in God (vv. 1–5), in the history of salvation (vv. 6–14), and in the history of believers (vv. 15–18). Then it defends the proposed structure, explains the translations of several phrases (vv. 1, 14, 17), and discusses the reading *monogenēs theos* in v. 18.—D.J.H.

483. [Jn 1:1–18] W. SCHMITHALS, "Der Prolog des Johannesevangeliums," *ZeitNTWiss* 70 (1–2, '79) 16–43.

(1) A literary analysis of the Prologue shows that it was constructed in two parallel developments, using the two strophes of an original hymn: vv. 1–5 and v. 14, *Vorlage*; vv. 6–8 and v. 15, John the Baptist; vv. 9–11 and v. 16, doublets of the *Vorlage*; v. 12ab and v. 17, *Vorlage*; vv. 12c–13 and v. 18, climax. (2) The original hymn is a Hellenistic Jewish-Christian composition artfully constructed of a first strophe (of two equal parts of six lines each) on the *logos asarkos* and a second (of seven lines) on the *logos ensarkos*. Its background is the wisdom myth, and its theology has affinities with both Pauline and Johannine theology. (3) By adding the Baptist passages the Evangelist reinterpreted the hymn to refer in both strophes to the *logos ensarkos*; for him there are three divisions: vv. 1–3, prologue in heaven; vv. 4–13 and 14–18, two strophes on the word become human. The doublet sections continue the witness of the Baptist and show that it typifies the witness of the Gospel itself.—G.W.M.

Jn 1:1–18, § 24–672.

484. K. T. COOPER, "The Best Wine: John 2:1–11," *WestTheolJourn* 41 (2, '79) 364–380.

In Jn 2:3–5, Mary is challenged to a deeper realization of her relationship to Jesus as her Messiah and Lord. The sign at Cana is clearly joined to the themes of glory and faith. The messianic wine provided by Jesus is the wine of compassion, replacement, abundance, eschatological promise, and glory.—D.J.H.

485. [Jn 2:1–11] R. M. MACKOWSKI, "'Scholars' Qanah.' A Re-examination of the Evidence in Favor of Khirbet-Qanah," *BibZeit* 23 (2, '79) 278–284.

About five and a half miles northwest of Kefar Kenna lie the isolated ruins known today as Khirbet Qanah. The location of the site, the archaeological remains discovered there, the persistence of the name, the ancient literary evidence, and modern scholarly opinion all indicate that Khirbet Qanah was the scene of Jesus' first miracle (see also Jn 4:46; 21:2).—D.J.H.

486. J. H. NEYREY, "Jacob Traditions and the Interpretation of John 4:10–26," *CathBibQuart* 41 (3, '79) 419–437.

The Samaritan woman's question about whether Jesus is greater than Jacob (Jn 4:12) presupposes that the points of comparison between Jesus and Jacob were intelligible to the audience of the Fourth Gospel. Jn 4:10–15 alludes to Jacob's well and the identification of it as God's gift, asserting that Jesus supplants Jacob. The revelation of the woman's confusing matrimonial situation in Jn 4:16–18 recalls Jacob's courtship meeting at the well (see Gen 29:1–14). Jn 4:19–20 seems to refer to Jacob's vision and knowledge, which are supplanted by Jesus' superior knowledge in Jn 4:21–24. Of all the OT patriarchs, Jacob was most closely associated with the place of worship and knowledge about worship (see Gen 28:11–17). The allusions to Jacob in Jn 4:10–26 invite reinvestigation of the Johannine community's worship, especially its dialectical conflict with supplanted Jewish rites.—D.J.H.

487. V. ESTALAYO ALONSO, "Análisis Literario de Jn 7,1-10," *Estudios Teológicos* [Guatemala City] 4 (8, '77) 3-106.

After investigating the meaning of *kairos* in Daniel, other Jewish apocalyptic writings, and the Synoptic Gospels, the article treats the term in Jn 7:1-10 in relation to the Johannine theme of "the hour of Jesus" and gives a literary analysis of the passage. The present text is the reworking of a pre-Johannine account consisting of vv. 1a, 3-4, 6a, and 9b that focused on the manifestation of the Messiah. In the earlier narrative Jesus' time had not yet come, but the present text understands the *kairos* as the hour of Jesus' death and exaltation.—D.J.H.

488. Z. C. HODGES, "Problem Passages in the Gospel of John. Part 8: The Woman Taken in Adultery (John 7:53-8:11): The Text," *BiblSac* 136 (544, '79) 318-332; "Part 9: The Woman Taken in Adultery (John 7:53-8:11): Exposition," 137 (545, '80) 41-53. [See § 24-151.]

(1) Though stigmatized by many as an unauthorized insertion into the sacred text, Jn 7:53-8:11 is frequently hailed as bearing the stamp of truth. Alternatively, it is better to suppose that the narrative suffered deletion from some very early exemplar of the Fourth Gospel, that this excision was perpetuated by the many descendants of the exemplar, and that the excision has thus exercised much influence on later copyists, translators, and commentators. (2) The exposition of the passage is presented according to this outline: the setting of the narrative (7:53-8:2), the confrontation (8:3-6a), the writing and the response (8:6b-7), shrinking from the light (8:9-11), and conclusion (8:12). It confirms that John the Evangelist recorded this story and put it in its present place in the Gospel.—D.J.H.

489. [Jn 13:1-20] H. WEISS, "Foot Washing in the Johannine Community," *NovTest* 21 (4, '79) 298-325.

Within the Johannine community the foot washing ceremony, which came from an earlier tradition and had developed elsewhere along different lines, acquired a peculiar symbolic meaning in reference to the experience of martyrdom. The Johannine community performed the action as a preparation for the martyrdom that its members were willing to face. The cleansing produced by the action had eschatological rather than ceremonial or sacramental meaning, and the "bearing of much fruit" had eschatological and pastoral rather than missionary connotations.—D.J.H.

490. [Jn 13:3-12] G. G. NICOL, "Jesus' Washing the Feet of the Disciples: A Model for Johannine Christology?" *ExpTimes* 91 (1, '79) 20-21.

Jn 13:3-12 and Phil 2:6-11 share many elements: a christological statement, a description of the descent and humiliation, an exposition of the humiliation in terms of a Servant Christology, and a description of the ascent and glorification. Both passages encourage humility. The position and themes of Jn 13:3-12 have great significance for the overall structure of the Fourth Gospel: christological statement (1:1-51), descent and humiliation (2:1-12:50), humiliation of the Servant (13:1-12a), revelation (13:12b-16:33), and ascent and glorification (17-20).—D.J.H.

491. R. F. COLLINS, "'A New Commandment I Give to You, That You Love One Another . . ." (Jn 13:34)," *LavThéolPhil* 35 (3, '79) 235-261.

The prominence of the new commandment of mutual love (Jn 13:34; 15:12, 17; see 1 Jn 2:7-8;



2 Jn 5) in Jesus' farewell discourse indicates that it is to be understood with reference to his passion and glorification. It derives its newness from the new age inaugurated by Jesus, and as a "commandment" it has to do with the Father's will directing Jesus' revelatory and salvific mission. The christological reference constitutes the essential novelty of the Johannine commandment. Jesus' love for his own is both the foundation and the source of the disciples' love for one another. Nothing suggests that the disciples are to hate those outside their community.—D.J.H.

492. V. ESTALAYO ALONSO, "La Vuelta de Cristo en el Evangelio de Juan. Análisis Literario de Jn 14,1-3," *Estudios Teológicos* [Guatemala City] 5 (10, '78) 3-70.

Analysis of the context, vocabulary, and style of Jn 14:1-3 indicates that the passage belonged to a pre-Johannine source with many parallels in 1 Thes 4:13-17. The following reconstruction is proposed: "Let not your heart be troubled; believe in God. In my Father's house there are many rooms; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and take you to myself." Examination of various passages in chaps. 14 and 16 reveals how the Evangelist sought to integrate the tradition preserved in 14:1-3 with other understandings of Christ's return.—D.J.H.

493. M. MCNAMARA, "'To Prepare a Resting-Place for You'. A Targumic Expression and John 14:2f.," *MillStud* 3 ('79) 100-108.

From the manner in which the Aramaic translations render the terms *twr*, *mnwḥh*, and related words in Deut 1:33 and Num 10:33, it is possible to conclude that the expression "to prepare a resting place for you" was an established interpretation in the NT period. The place of rest was the sanctuary where God made his name dwell and conversed with his people.—D.J.H.

### *Acts of the Apostles*

494. J. DUPONT, "La question du plan des Actes des Apôtres à la lumière d'un texte de Lucien de Samosate," *NovTest* 21 (3, '79) 220-231.

Attention to the narrative progress of Acts reveals that Luke applied the rule enunciated by Lucian of Samosata in his guidelines for writing history: The historian should join together the extremities of different sections and thus avoid the simple juxtaposition of component accounts. In Acts there are four major stages. The first part runs from Pentecost to the beginning of chap. 8, and the second finds its point of completion in the council of Jerusalem. The third part is introduced by the transitional passage in 15:36-16:5 and extends to the end of chap. 19. At 20:1 the voyage announced in 19:21 begins.—D.J.H.

495. G. SCHNEIDER, "Apostelgeschichte und Kirchengeschichte," *IntKathZeit/Communio* 8 (6, '79) 481-487.

The subject of Lk-Acts is not really the church but rather the growth of the word of God or the spread of the witness to Christ. The reliability of the apostolic tradition is proved by the return to beginnings (Israel and Jesus); in this connection the correspondence between promise and fulfillment plays a special role. A negative evaluation of Luke's concept of salvation history rests on presuppositions that are open to critical assessment.—D.J.H.

Acts, §§ 24-448-450,454.

496. D. MÍNGUEZ, "Estructura dinámica de la conversión. Reflexión sobre Hch 2,38–39," *EstEcl* 54 (210, '79) 383–394.

The first part of this study analyzes the fundamental scheme of conversion in Acts 2:38–39, and the dynamic character of turning to God or the Lord ("be converted") is the main concern of the second part. The phrase *epistrephein eis ton theon* is said to have three constitutive elements: the "change" of *metanoein* (repentance), baptismal regeneration, and the gift of the Spirit. The third part deals with the ecclesial dimensions of conversion and reconciliation.—S.B.M.

497. C. H. H. SCOBIE, "The Use of Source Material in the Speeches of Acts III and VII," *NTStud* 25 (4, '79) 399–421.

The discussion of a possible Samaritan source, or indeed any source, for the Stephen speech has thus far not been conclusive. (1) Such features of the speech as the role of Shechem and the opposition to the Jerusalem Temple point to a Samaritan source, traces of which can be perceived in 7:2–41, 44, 45, 47, 48, 53. (2) Still at a pre-Lukan stage, this source was absorbed into a Christian tract by the addition of vv. 42, 43, 46, 48–52 and by editorial revision. This tract, of which the conclusion is missing, embodies a non-Lukan typological Christology. It may have been the product of the Stephen-Philip movement with its Samaritan mission. (3) Luke incorporated the tract in the form of Stephen's speech with minor editing and the dramatic device of interrupting the speaker before the conclusion of the speech. (4) Many similarities in content and wording suggest that Luke used material from the ending of the tract in the speech of Peter in 3:12–26. This reconstruction shows both that Luke did use sources in the composition of speeches and that he used them with editorial freedom.—G.W.M.

Acts 3:14, § 24–364.

498. E. A. RUSSELL, "'They believed Philip preaching' (Acts 8.12)," *IrBibStud* 1 (3, '79) 169–176.

Examination of Acts 8:4–13 with reference to the message brought by Philip to the Samaritans and the nature of the Samaritans' faith calls into question J. D. G. Dunn's suggestion that Luke viewed that faith as defective. [In the same issue (pp. 177–183) Dunn argues that his interpretation accords best with Luke's theology of conversion-initiation.]—D.J.H.

499. R. F. O'TOOLE, "Christ's Resurrection in Acts 13, 13–52," *Biblica* 60 (3, '79) 361–372.

The structure of Acts 13:13–52 and its vocabulary establish the literary unity of the passage. A major part of Paul's speech (vv. 30–37) deals with the resurrection. Though the sending of salvation to the Gentiles plays a central role in 13:44–52, the aspect of salvation stressed by Luke in the passage as a whole is Jesus' resurrection. Moreover, Luke viewed our resurrection as affected by Jesus' resurrection.—D.J.H.

500. W. P. BOWERS, "Paul's Route Through Mysia: A Note on Acts XVI. 8," *JournTheolStud* 30 (2, '79) 507–511.

Geographical considerations make Paul's journey to Troas from beyond Mysia (Acts 16:8) most readily explicable as the intended first stage of a journey to Macedonia. Paul's experience of supernatural guidance (Acts 16:9–10) confirmed his already formed intention.—D.J.H.



501. [Acts 19] S. E. JOHNSON, "The Apostle Paul and the Riot in Ephesus," *LexTheolQuart* 14 (4, '79) 79–88.

A knowledge of Ephesus and its history sheds light on the devotion of its people to Artemis. The emperor and Artemis were probably coupled in the thinking and devotion of the Ephesians, and Artemis was their great mother and protector. Acts 19 shows how Paul's preaching struck directly at the most cherished values of the Ephesians, the power of the goddess, and the economics of pagan worship.—D.J.H.

## EPISTLES—REVELATION

### *Paul*

502. M. BARTH, "St. Paul—A Good Jew," *Horizons in Biblical Theology* [Pittsburgh, PA] 1 ('79) 7–45.

E. Käsemann maintains that Paul's essential adversary is the pious Jew, and U. Wilckens believes that the anti-Jewish elements in the NT are essential for Christian self-definition. These viewpoints can be radically contested and denied by all who (1) turn to the primary sources and examine the function of the OT and other Jewish elements in the genuine and disputed Pauline epistles, (2) take into consideration the evaluation of the apostle's teaching and work by modern Jewish scholars, (3) acknowledge the collapse of the traditional understanding of Paul through the work of modern Protestant and Catholic exegetes, (4) are impressed by the historical consequences of the new understanding of Paul, and (5) refrain from criticizing Paul when they happen to dislike one of his statements.—D.J.H.

503r. G. BORNKAMM, *Paul* [NTA 15, p. 361; §§ 17–196r–197r].

E. M. HOWE, "Gunther Bornkamm's *Paul*: A Review Article," *JournEvangTheolSoc* 22 (3, '79) 269–275.—This retrospective assessment of Bornkamm's study of Paul focuses on (1) the relative value of Acts and the Pauline epistles as sources for Paul's life and (2) the challenge offered by Paul to the present-day church. Bornkamm adopted a particular critical approach to Acts without attempting to counter the objections posed by other scholars. Nevertheless, his book came as a forceful reminder that Pauline scholars are in a more privileged position than those working in life-of-Jesus studies. It also emphasized the relevance of Paul's letters to the church's mission and structure today.—D.J.H.

504. O. CULLMANN, "Hē proseuchē kata tis Epistoles tou Apostolou Paulou" [Prayer in the Epistles of the Apostle Paul], *DeltBibMel* 8 (1, '79) 85–101.

Paul's theology and missionary activity should not be divorced from his spiritual life, the core of which was the practice and theological understanding of prayer. With regard to the practice of prayer, the ubiquitous references to opening, spontaneous, and liturgical prayers in the Pauline epistles should not merely be interpreted from the standpoint of "literary forms" but seen as expressions of a vital dialogue with God, spiritual fellowship with believers, and unceasing striving in the total communal and personal process of salvation. With regard to Paul's theological understanding of prayer, the key texts are Gal 4:6 and Rom 8:15–30. Their theology of prayer arises from the practice of prayer, i.e. the experience of sonship brought about by the action of the Spirit in the hearts of believers. The presence of the Holy Spirit, which has

personal, creational, and eschatological dimensions, assures the efficacy and divine acceptability of prayer amid distress—a part of the “now and not yet” nature of Christian existence.—Th.S.

505. J. A. FITZMYER, “The Gospel in the Theology of Paul,” *Interpretation* 33 (4, '79) 339–350.

The term *euangelion* is, par excellence, Paul's personal way of summing up the significance of the Christ-event for human history and existence. Among the main characteristics of the Pauline gospel are the following: revelatory or apocalyptic, dynamic, kerygmatic, normative, promissory, and universal. A background for the Pauline *euangelion* in the OT idea of God's herald and his message seems more likely than one in the contemporary emperor cult. Paul's use of *euangelion* may have been presupposed by Mark's introduction of the term into his account of what Jesus did and said.—D.J.H.

506. F. GARCÍA BAZÁN, “San Pablo y el problema de la gnosis,” *RevistBíb* 41 (1–2, '79) 109–128.

This article examines (1) the use of Paul's writings by the gnostics, (2) the presumed or real gnostic and antignostic elements and their significance in Paul's letters, and (3) the results in relation to the rest of the NT, especially the Pastoral and Catholic epistles. Although the *paradosis* of the “great church” was based on Christian origins, other ancient interpretations flourished alongside it.—S.B.M.

507. R. F. HOCK, “The Workshop as a Social Setting for Paul's Missionary Preaching,” *Cath BibQuart* 41 (3, '79) 438–450.

It is plausible to portray Paul using the workshop as a social setting for missionary activity. Not only do several NT passages (e.g. Acts 18:3; 20:34; 28:30; 1 Thes 2:9; 1 Cor 9:15–18) suggest that this was the case, but also Greek and Latin sources indicate that in Paul's day the workshop was a recognized social setting for intellectual discourse. The evidence from Cynic discussions concerning the numbers involved, the activities pursued, the subjects raised, and the kinds of people present can help in reconstructing Paul's parallel practice.—D.J.H.

508r. N. HYLDAHL, *Paulus' breve. Oversaettelse, indledning, noter* (Copenhagen: Gyldendal, 1977).

B. NOACK, “Paulus oversat og udgivet af Niels Hyldahl” [Paul Translated and Published by Niels Hyldahl], *DanskTeolTids* 42 (3, '79) 185–194.—Instead of the traditional thirteen letters of the Pauline corpus, Hyldahl has translated only those he considers genuine (from a moderately critical perspective) and has placed them in the order in which he believes they were written: 1 Thes, 2 Thes, 1 Cor, Gal, Phil, Col, Phlm, 2 Cor, Rom, and Eph (Rom 16:1–23). Portions of some letters considered to be later insertions are also omitted (e.g. 2 Cor 6:14–7:1). Yet Philippians is not divided into several letters, nor is 2 Cor 10–13 separated out. Apart from a number of questionable usages, which are discussed under the rubric of problems inevitably faced by the translator (e.g. presuppositions, paraphrasing, paragraphing, use of prepositions), this translation is generally valuable for study and research.—J.S.H.

509. J. A. KIRK, “En torno al concepto del reino en Pablo,” *RevistBíb* 41 (1–2, '79) 97–108.

Study of the Pauline “kingdom of God” sheds light on the concrete demands it makes in the life of Christians. Recognizing the rarity of the term itself in Paul's epistles, the best way to



grasp his view of the kingdom as both present and future is to survey the themes of inheritance of the kingdom (Gal 5:21b; 1 Cor 6:9; Eph 5:5), its present possession (1 Thes 2:12; 2 Thes 1:5; Col 1:13), and its eschatological nature (1 Cor 15:24, 50; cf. 2 Tim 4:1, 18).—S.B.M.

510. J. V. PIXLEY, "El evangelio paulino de la justificación por la fe. Conversación con José Porfirio Miranda," *RevistBíb* 41 (1-2, '79) 57-74.

That Paul was concerned with injustice in society is undeniable, but an examination of Romans 7 and Rom 2:13-15 necessarily challenges the legitimacy of J. P. Miranda's exclusively social interpretation of Paul's gospel of justification. The problem of human injustice does not receive a clear solution in Romans; faith, according to Paul, does not lead to utopia. True justification and social justice can only be found in the way of the cross.—S.B.M.

511r. E. P. SANDERS, *Paul and Palestinian Judaism* [NTA 22, p. 99; § 23-915r].

B. R. GAVENTA, "Comparing Paul and Judaism: Rethinking Our Methods," *BibTheolBull* 10 (1, '80) 37-44.—Sanders's proposal to compare Palestinian Judaism's covenantal nomism with Paul's participationist eschatology is attractive. But the task seems impossible, since we have access to neither the whole of Palestinian Judaism nor the whole of Paul. Also, his definition of a pattern of religion is so close to what is customarily termed soteriology that the result is a compendium of Pauline thought on a selection of topics determined by the place of "righteousness by faith" in the history of biblical interpretation. The investigation of the pattern of Paul's religion should begin with the texts of the epistles rather than where other interpreters have left off.—D.J.H.

512. J. E. TOEWS, "The Role of Women in the Church: The Pauline Perspective," *Direction* 9 (1, '80) 25-35.

Paul taught that in the new eschatological community all believers stand as equals before God (see Gal 3:27-28; 1 Cor 7; 11:2-16). The injunctions concerning the role of women (see 1 Cor 14:33b-36; 1 Tim 2:8-15) are addressed only to married women and apply to behavior that disrupts the community's worship and the marriage.—D.J.H.

513. N. WALTER, "Christusglaube und heidnische Religiosität in paulinischen Gemeinden," *NTStud* (4, '79) 422-442.

Exegesis often fails to consider how Gentile-Christian recipients of the Pauline letters might have understood them against the background of their own presuppositions. Several examples are given. (1) Phil 1:27-30: The fact that for Gentiles suffering for one's God was a totally new idea explains Paul's use of his own example and his language in warning the Philippians of the impending necessity of suffering. (2) 1 Cor 10:1-22: Paul's discussion of the danger of idolatry itself, as distinct from merely eating meat sacrificed to idols, presupposes the widespread syncretistic monotheism of the Hellenistic world by which participation in any cultic act was understood as ultimately worshiping the one God. Against this view his argument is designed to focus on the exclusivity implied in Christian participation in the Lord's supper. (3) Rom 12:1; 2 Cor 5:18-21/Rom 5:10-11: To a world which virtually identified religion with cultus Paul presented a religion without any cultus, yet without making Christianity a form of popular philosophy. His choice of the largely secular idea of reconciliation, on God's initiative, expresses the noncultic character of his message.—G.W.M.

514. B. L. WETZEL, "St. Paul on Human Sexuality," *IntCathRev/Communio* 6 (4, '79) 417–424.

The authors of *Human Sexuality: New Directions in American Catholic Thought* [see §§ 22–569–570] argued that Paul's teaching on sexual morality was excessively influenced by his reaction to the low standards of the Hellenistic-Roman world and by his expectation of an imminent parousia. But many *de facto* conditions of today's world parallel those of Paul's day and would be judged by him as incompatible with the Christian life. Furthermore, though the idea of an imminent parousia may have faded, we still live in an interim period between the "already" and the "not yet."—D.J.H.

515. B. WINTLE, "Paul's Conception of the Law of Christ and Its Relation to the Law of Moses," *RefTheolRev* 38 (2, '79) 42–50.

Paul was convinced that the Law should be viewed in light of the promise made to Abraham and its fulfillment in Christ. As the final revelation of God, Christ superseded the Law. Therefore, Christians were not obliged to live under the Law. Instead, they had become part of God's saving purpose, which was to create a new humanity in Christ.—D.J.H.

### *Romans, 1-2 Corinthians*

516. J. S. CROATTO, "Conocimiento y salvación en Romanos 1,18–3,20. Intento de 'relectura,'" *RevistBíb* 41 (1–2, '79) 39–55.

This examination of the text and structure of Rom 1:18–3:20 identifies knowledge distorted by sin and converted into false judgment as the passage's central theme, a theme that has soteriological implications. In 2:17–24 Paul upbraids the false basis on which the Jew's boasting rests, and in 2:25–29 he distinguishes true from false circumcision. The discourse in 1:18–31 suggests three hermeneutical reflections: (1) Idolatry as perverted knowledge is revealed in a praxis that perverts the natural and social orders. (2) The evils of our society are evils done not only to others but also to ourselves. (3) Antithetically, Paul establishes the true knowledge of God and its practical consequences.—S.B.M.

517. F. SERRANO URSÚA, "Historia de la Salvación a la Luz de Rom 4, 23–25," *Estudios Teológicos* [Guatemala City] 4 (7, '77) 117–144.

This study of salvation history in light of Rom 4:23–25 (1) describes the present understanding of the concept, (2) analyzes Rom 4:23–25 in the context of the epistle and discusses the meaning of "put to death for our trespasses and raised for our justification," and (3) examines the relation of Rom 4:23–25 to salvation history as revealed by the paraenetic reasoning in Rom 1:16–4:25. The new condition of the justified is to live out historically the transforming action of the Spirit.—S.B.M.

518. [Rom 4:25] A. CHARBEL, "Cruz y Resurrección único Misterio Salvífico," *Estudios Teológicos* [Guatemala City] 4 (7, '77) 103–115.

Rom 4:25 synthesizes the salvific doctrine of Jesus Christ contained in the two mysteries of his death and resurrection; the efficacy of the one is inseparably linked to that of the other. The article outlines the Pauline argument on this point, reviews the history of the interpretation of Rom 4:25, and analyzes the text's Semitic structure in order to demonstrate that "death and resurrection" constitutes one salvific mystery.—S.B.M.



519. A. B. DU TOIT, "Dikaiosyne in Röm 6. Beobachtungen zur ethischen Dimension der paulinischen Gerechtigkeitsauffassung," *ZeitTheolKirch* 76 (3, '79) 261–291.

After remarks on the significance of Rom 6:12–23 for Paul's teachings about justification and ethics, the article presents a discourse analysis of the whole chapter in which the Greek text is divided into thirty-one cola and the following expressions are given special attention: *dikaiosynē*, *hopla dikaiosynēs*, *paristanete* and related words, and *ta melē hymōn*. The synthetic part of the article explores the term *dikaiosynē* from various perspectives: its nature as a power, ethical significance, role in the ethical "either-or," place in the dialectic of divine sovereignty and human responsibility, concrete manifestations, relation to Pauline eschatology, connection with the call to reason, relation to sanctification, and place in the relationship between the indicative and the imperative.—D.J.H.

520. J. PIPER, "Prolegomena to Understanding Romans 9:14–15: An Interpretation of Exodus 33:19," *JournEvangTheolSoc* 22 (3, '79) 203–216.

Exod 33:19cd ("I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion"), as a preliminary declaration of the verbal theophany in 34:6–7, constitutes a manifestation of God's glory (33:18), a "passing by" of his goodness (33:19a), and a proclamation of his name (33:19b). God's glory and his name consist fundamentally in his propensity to show mercy and in his sovereign freedom to distribute it as he wills. Exod 33:19cd (see Rom 9:14–15) is a solemn declaration of the nature of God and thus underlies all his decrees and acts.—D.J.H.

521. R. D. AUS, "Paul's Travel Plans to Spain and the 'Full Number of the Gentiles' of Rom. xi 25," *NovTest* 21 (3, '79) 232–262.

The "full number of the Gentiles" in Rom 11:25 would only "come in" when Paul had brought Christian representatives from Spain to Jerusalem as part of his collection enterprise. For him, this was the fulfillment of both OT prophecy (e.g. Isaiah 66) and Jewish tradition concerning Gentiles from all the nations coming in the end-time to Jerusalem with their gifts. This thought is intimately connected with the "offering of the Gentiles" in Rom 15:16.—D.J.H.

522. [1 Cor 1–4] J. M. REESE, "Paul Proclaims the Wisdom of the Cross: Scandal and Foolishness," *BibTheolBull* 9 (4, '79) 147–153.

Paul treats Jesus' death on the cross as an apocalyptic event calling for a new form of insight. Apocalyptic wisdom enables believers to embrace the life-style of the cross and furthers the unfolding of God's plan in Christ. This wisdom gives mortals the power and freedom to enter eternal life.—D.J.H.

523. M. WIDMANN, "1 Kor 2:6–16: Ein Einspruch gegen Paulus," *ZeitNTWiss* 70 (1–2, '79) 44–53.

Several indications suggest that 1 Cor 2:6–16 is not by Paul and in fact clashes with the context (1:18–2:5; 3:1–4:21): linguistic and terminological peculiarities, various statements and attitudes, and formal considerations ("we" style, lack of engagement of the readers, etc.). In the complex history of the letter this passage is a gloss introduced by the Corinthian enthusiasts originally as a reply to Paul.—G.W.M.

524. K. N. PAPADOPOULOS, "Hē sēmasia tēs lexeōs 'akrasia' en 1 Kor. 7,5" [The Meaning of the Word *akrasia* in 1 Cor. 7,5], *DeltBibMel* 8 (1, '79) 135–137.

The usual translation of *akrasia* in 1 Cor 7:5 as "incontinence" awkwardly supposes that Pauline ethics allowed the notion of lack of self-control implicitly rejected in Tit 1:8 and 2 Tim 3:3. But *akrasia* may derive from the verb *kerannymi* ("to mix"), which may well have had sexual connotations, as did the similar verb *meignymi*. In this case *akrasia* would mean "lack of conjugal relations."—Th.S.

525. J. MURPHY-O'CONNOR, "Freedom or the Ghetto (*I Cor.*, VIII, 1–13; X, 23–XI, 1)," *RevBib* 85 (4, '78) 543–574.

Among the Corinthians, the "weak" were probably Gentile Christians whose intellectual conviction that there was only one God had not been fully assimilated emotionally. In the controversy about eating meat sacrificed to idols, the "strong" sought to defend themselves by showing that the weak were unfaithful to their own principles. Detailed analysis of 1 Cor 8:1–13 and 10:23–11:1 reveals that, though Paul supported the strong on the level of objective truth, he tried to get both groups to focus on their roots in Christ and on their responsibility to each other and to a wider world. The weak would have forced the community into a self-imposed ghetto; the strong would have committed the church to a pattern of behavior indistinguishable from that of its environment. Paul's passionate prudence is a perfect illustration of the phrase "love builds up" in 1 Cor 8:1.—D.J.H.

526. A. B. DU TOIT, "Die Charismata - 'n Voortsetting van die gesprek. Pauliniese Kriteria ten opsigte van die beoefening van die individuele Charismata volgens 1 Kor. 12–14" [The Charismata - A Continuation of the Dialogue. Pauline Criteria regarding the Use of Individual Charismata according to 1 Cor. 12–14], *NedGerefTeolTyd* 20 (3, '79) 189–200.

In the dialogue concerning the gifts of the Spirit, there is a danger of reducing the charisms to a few spectacular gifts. The NT emphasizes the broad spectrum of God's grace. Examples of charisms given to all believers are freedom from sin (Rom 5:15–16) and eternal life (Rom 6:23). Charisms are also given to individual believers with a view to specific tasks; 1 Cor 12–14 contains a number of basic criteria regarding the use of these individual charisms. The three chapters consist of eight major sections, each containing one or more of the following criteria: confession of faith (12:1–3), service to the unity of the body (12:25), love (12:31–13:13), building up the church (14:3, 12, 14), usefulness (12:7; 14:6), and order (14:40).—B.C.L.

527. W. GRUDEM, "1 Corinthians 14.20–25: Prophecy and Tongues as Signs of God's Attitude," *WestTheolJourn* 41 (2, '79) 381–396.

1 Cor 14:20–25 can be understood as a reasonable and consistent statement. Uninterpreted tongues are a sign to unbelievers of God's displeasure and impending judgment (vv. 21–22a). Not wanting the Corinthians to give unbelievers this sign, Paul discourages the childish (v. 20) use of uninterpreted tongues in the Corinthian church (v. 23). Prophecy, however, is a clear sign of God's presence with and blessing on believers (v. 22b), and so Paul naturally encourages its use when unbelievers are present, in order that they may see this sign and thereby come to Christian faith (vv. 24–25).—D.J.H.

528. A. J. LEVORATTI, "La letra mata (2 Cor 3,6)," *RevistBíb* 41 (1–2, '79) 13–37.

The inefficacy of the Law is best expressed by the *gramma-pneuma* antithesis in the midrash



in 2 Cor 3:7–18, where Paul contrasts the ministries of the old and new covenants. Taking its point of departure from the phrase “the letter kills” (2 Cor 3:6), this article discusses the problem of exegesis and its scientific claims as one requiring a wholly new ecclesial approach to the Scriptures. The discussion revolves around the themes of scientific exegesis and hermeneutics and furnishes some elements for the debate about how to read and interpret the Bible.—S.B.M.

### *Galatians—Philemon*

529. L. W. HURTADO, “The Jerusalem Collection and the Book of Galatians,” *JournStudNT* 5 (’79) 46–62.

The collection for the Jerusalem church was an important objective of Paul’s ministry, but his opponents in Galatia seem to have used it against him as evidence of his inferiority and subservience to Jerusalem. The defensive tone of Gal 2:1–10 suggests that the collection (see v. 10) was being misinterpreted and was in some way part of the problem in Galatia. Also, the series of strong exhortations in Gal 6:6–10 becomes clearer in intent when read as an appeal to participate in the Jerusalem collection.—D.J.H.

530. M. ORGE, “Gal 2,19: El cristiano crucificado con Cristo,” *Claretianum* [Rome] 18 (’78) 303–360.

After situating Gal 2:15–21 within the overall structure of the epistle, the article locates Gal 2:19 within the formal structure and argument of Gal 2:15–21. The second part explores the place of “I have been crucified with Christ” (v. 20) within the structure of Gal 2:19–20 and investigates the theological content of “for I through the Law have died to the Law” (v. 19) and “I have been crucified with Christ” (v. 20). The anthropological dimension of God’s historical-salvific activity is rooted in the eschatological reality of Christ’s corporate personality.—D.J.H.

531. A. VANHOYE, “La Mère du Fils de Dieu selon Ga 4,4,” *Marianum* 40 (3–4, ’78) 237–247.

When Paul says in Gal 4:4 that Jesus was “born of woman,” the phrase does not refer to the virgin birth and in fact seems to exclude it. A virgin birth would be an honor, but both “born of woman” and “born under the Law” indicate humiliating circumstances surrounding Jesus’ birth that resulted in glory. Jesus was born under the Law that he might redeem those who were under the Law; having become a curse (Gal 3:14), he redeemed us from the curse of the Law. By way of an analogous paradox, Jesus was “born of woman” that we might receive adoption as sons of God (Gal 4:4–7). These two ideas (“born of woman” and “adoption”) are not connected by Paul in any other text. In this paradoxical context “born of woman” suggests a surprising meaning, and the expression is open to the complementary affirmations about Mary’s motherhood found in the infancy narratives.—J.J.C.

532. H. H. CULPEPPER, “Ephesians—A Manifesto for the Mission of the Church,” *RevExp* 76 (4, ’79) 553–558.

Ephesians expresses Paul’s clearest insight into God’s intention in the church’s mission. The Christian’s calling is to be God’s heritage for God’s glory. [The same issue (pp. 559–567) contains W. P. Tuck’s article on preaching from Ephesians.]—D.J.H.

533. J. B. POLHILL, “An Introduction to Ephesians,” *RevExp* 76 (4, ’79) 465–479.

No one can deny the uniqueness of the vocabulary and style of Ephesians. The question is

whether Paul would have written an entire epistle in such a style. The letter's new theological emphases and fresh applications of old concepts are also undeniable. Again the question is whether Paul made such applications. Various attempts at specifying a post-Pauline background have not been entirely satisfactory. Paul may have written the letter from prison in Rome and intended it for the churches along Tychicus' route (see Col 4:7-9; Eph 6:21-22). [Polhill has supplied a study outline of Ephesians on pp. 481-483 of the same issue.]—D.J.H.

534. N. H. KEATHLEY, "To the Praise of His Glory: Ephesians 1," *RevExp* 76 (4, '79) 485-493.

Like the other Pauline epistles, Ephesians begins with features commonly found in 1st-century Greco-Roman letters: an address (1:1-2) and a prayer of thanksgiving (1:15-23). Between the two is a distinctive variation on the normal pattern of epistolary introduction, a hymn of praise to God (1:3-14).—D.J.H.

535. P. T. O'BRIEN, "Ephesians I: An Unusual Introduction to a New Testament Letter," *NTStud* 25 (4, '79) 504-516.

Eph 1:3-19 is unusual in that it contains in succession a *bĕrākā*, a thanksgiving, and an intercessory prayer. The *bĕrākā* is not properly a hymn but a prose creation of the author using liturgical language, designed as an introductory statement of many of the main themes of the letter. The thanksgiving and prayer build on the *bĕrākā*. Together these passages reflect clear didactic, paraenetic, and epistolary purposes, but they are also real prayers on behalf of Gentile recipients in general.—G.W.M.

536. P. D. SIMMONS, "The Grace of God and the Life of the Church: Ephesians 2," *RevExp* 76 (4, '79) 495-506.

In Ephesians 2, the theme of God's working in history and in the church's life is continued with reference to the grace of God (vv. 1-10), the peace of Christ (vv. 11-18), and the indwelling of the Spirit (vv. 19-22). The passage challenges the contemporary church to recover its true foundations and meaning.—D.J.H.

537. L. RAMAROSON, "'Le Christ, notre paix' (Ep 2, 14-18)," *SciEsp* 31 (3, '79) 373-382.

Eph 2:14-18 presents "Christ, our peace" reconciling Gentiles and Jews to one another (vv. 14-15) and to God (vv. 16-18). Through baptism, when we die with him, Christ destroys in us whatever divides us as well as the sin that separates us from God. Also through baptism, Christ raises up and makes of us the one church that gathers us together, intimately united with him and fully acceptable to the Father.—D.J.H.

538. J. L. BLEVINS, "The Church's Great Ministry: Ephesians 3," *RevExp* 76 (4, '79) 507-516.

According to Ephesians 3, the church is entrusted with carrying out God's plan for human redemption and serves as the medium of revelation to the world. The chapter moves from Paul's vocation (vv. 1-9) through the church's vocation (vv. 10-13) to Paul's prayer for the church (vv. 14-21).—D.J.H.

539. D. E. GARLAND, "A Life Worthy of the Calling: Unity and Holiness: Ephesians 4:1-24," *RevExp* 76 (4, '79) 517-527.

In Ephesians 4, Paul turns his attention to the practical implications of the mystery of God's reconciling power for the life of the church as the manifestation of Christ's body on earth. After pleading that his readers walk worthily of their calling (v. 1), he elaborates on the call to unity (vv. 2-16) and the call to a moral life-style (vv. 17-24).—D.J.H.



540. S. D. CLARK, "La enseñanza paulina sobre los dones y los ministerios. Un estudio exegetico de Efesios 4,7-16," *RevistBíb* 41 (1-2, '79) 141-153.

A study of the Pauline teaching about gifts and ministry on the basis of Eph 4:7-16. The Author of the gifts, who through the Spirit can be present in all his gifts, is dealt with in vv. 7-10. The different functionaries in the church are Christ's gifts to his church (v. 11), and the goal of the gifts is the edification of the body to full maturity (vv. 12-16). The Author of the gifts is the exalted Christ. The healthy growth and development of the body depends on the rediscovery of Paul's entire teaching about gifts and ministry.—S.B.M.

541. I. PERI, "Gelingen zur Vollkommenheit. Zur lateinischen Interpretation von *katantaō* in Eph 4,13," *BibZeit* 23 (2, '79) 269-278.

After examining the uses of *katantaō* in the Septuagint and the Latin equivalents in the Vetus Latina, the article discusses the Latin translations of the term in 1 Cor 10:11; 14:36; Phil 3:11; and Acts 26:7. Then it surveys the various renderings of *katantaō* in Eph 4:13 in the Vetus Latina and patristic sources, paying special attention to attempts at avoiding the Pelagian idea that good intentions and human activity suffice for attaining the fullness of Christ.—D.J.H.

542. R. A. CULPEPPER, "Ethical Dualism and Church Discipline: Ephesians 4:45-5:20," *Rev Exp* 76 (4, '79) 529-539.

The material in Eph 4:25-5:20 is treated under two headings: ethical dualism as the philosophical perspective informing Pauline ethical instructions (4:25-32), and church discipline as the interface between personal and community ethics (5:1-20). In each case, the context in Judaism and early Christianity is summarized, the distinctive emphases are set in relief, and suggestions regarding contemporary implications are offered.—D.J.H.

543. [Eph 5:1] E. N. VEGHAZI, "La idea de la 'imitación de Dios' en el judaísmo," *RevistBíb* 41 (1-2, '79) 91-95.

This survey of the "imitation of God" in Judaism begins with the fundamental ideal expressed in Lev 19:1 and traces its elaboration in rabbinic literature. From the concept of the imitation of God there evolved a practical morality that was transformed into the idea of collaboration with God in the perpetual re-creation of the world.—S.B.M.

544. [Eph 5:21-33] M. HUFTIER, "Sur les droits de la femme," *EspVie* 89 (43, '79) 561-568.

After situating Eph 5:21-33 in the context of the epistle as a whole, the article focuses on "be subject" (v. 21) and "respect" (v. 33) and then presents a section-by-section exposition of the passage. The diversity of roles attributed to wives and husbands leaves intact their equality as human beings.—D.J.H.

545. F. STAGG, "The Domestic Code and Final Appeal: Ephesians 5:21-6:24," *RevExp* 76 (4, '79) 541-552.

The Ephesian *Haustafel* (5:21-6:9) is a domestic code in the familiar three parts: wives and husbands (5:21-33), children and parents (6:1-4), and slaves and masters (6:5-9). Though problematic as a manual or book of rules, it is highly instructive as a chapter in the church's struggle to relate abiding Christian values to changing situations. It is followed by a passage about empowerment in the Lord (6:10-20) and the final greetings (6:21-24).—D.J.H.

546. R. B. STRIMPLE, "Philippians 2:5–11 in Recent Studies: Some Exegetical Conclusions," *WestTheolJourn* 41 (2, '79) 247–268.

This critical survey of recent scholarship on Phil 2:5–11 treats the origin of the passage, its place in Paul's argument, its literary structure, and the meaning of some difficult terms in vv. 6–7. The recognition of Christ's role as an example for Christian conduct is encouraging. But the refusal to acknowledge any reference to such supernatural categories as preexistence and the incarnation of deity constitutes a grave threat to orthodox Christology.—D.J.H.

547. S. O'CEARBHALLAIN, "Christ Our Hope from the Letter to the Colossians," *Theology Annual* [Hong Kong] 3 ('79) 82–88.

This examination of the theme of hope in Colossians considers hope in relation to faith and love, the tension between joy and sorrow, the Christian's suffering in relation to Christ's, and glory as the object of hope.—D.J.H.

548. N. WALTER, "Die 'Handschrift in Satzungen' Kol 2:14," *ZeitNTWiss* 70 (1–2, '79) 115–118.

In view of the recognized meaning of *cheirographon* and of the context in Colossians, the word should be understood not as God's indictment of the Christians, but as their own bill of indebtedness to God. The *dogmata* are the efforts they make to acquit themselves by religious practices. But God has cancelled the whole in the cross of Christ.—G.W.M.

549. L. F. RIVERA, "Cristianismo existencial y expresión eucarística de la religión; 1 y 2 Tesalonicenses," *RevistBib* 41 (1–2, '79) 75–89.

1 and 2 Thessalonians bring to life the atmosphere of thanksgiving (*eucharistia*) that marked the Christian community bearing eloquent witness to the world at large. What lay behind this *eucharistia* was the *paraklēsis* that was the transforming dynamism of the gospel. 1 Thes 1:2–3:13 exhibits a pattern of alternation between *eucharistia* and *paraklēsis*: from *eucharistein* (1:2) to *paraklēsis* (2:1), to *eucharistia* (2:13), to *paraklēsis* (2:17), to *eucharistia* (3:8). This pattern is continued in the second part of the epistle (4:1–5:22). The first part elaborates the theme of thanksgiving, whose object is the *paraklēsis*, and the second part treats the *paraklēsis* itself, giving its pneumatological (4:1–12) as well as its christological and eschatological (4:13–5:22) bases. The same pattern is repeated in 2 Thessalonians: *eucharistein* (1:3), the content of the *paraklēsis* (2:1–12), and *eucharistein* (2:13), followed by *paraklēsis* (2:16–17) and the conclusion (3:1–17).—S.B.M.

550. C. E. B. CRANFIELD, "A Study of 1 Thessalonians 2," *IrBibStud* 1 (4, '79) 215–226.

After making Paul's thanksgiving in 1 Thes 2:13 its starting point and dealing with the sequel in 2:14–16, this exegetical meditation considers what 2:1–12 tells us about the ministry of Paul and his colleagues in Thessalonica and then turns to 2:17–20 for the light that it throws on 2:1–12.—D.J.H.

551. R. H. E. UPRICHARD, "Exposition of 1 Thessalonians 4.13–18," *IrBibStud* 1 (3, '79) 150–156.

In 1 Thes 4:13–18, Paul assures the Thessalonians that their dead will be at no disadvantage whatsoever when the Lord returns. He indicates that the believers' hope rests on the death and resurrection of Christ (v. 14) and on the parousia of Christ (vv. 15–17). These events make possible mutual comforting (v. 18).—D.J.H.



552. M. VELOSO, "Contenido antropológico de 1 Tesalonicenses 5,23," *RevistBíb* 41 (1-2, '79) 129-140.

The article aims to identify the anthropological content of 1 Thes 5:23 and to determine the extent to which this content can be applied to a biblical psychology that might serve as a point of reference and permanent guide for an integral psychiatric practice. The interpretation of 1 Thes 5:23 concentrates on the meaning of "spirit and soul and body" and then proposes certain principles for a psychotherapy of the total person. Two of these principles are that psychic health consists of internal peace, and that positive mental treatment entails resolving the problem of sin.—S.B.M.

553. H. LANGKAMMER, "Główne tendencje doktrynalne Listów Pasterskich (Die wichtigsten Richtungen der Lehre in den Pastoralbriefen)," *RoczTeolKan* 25 (1, '78) 75-85.

Contemporary research continues to strengthen the conclusion that the Pastoral epistles are pseudepigraphical. Paul's teaching and authority are used in these letters to authenticate apostolic succession and tradition. Order and structure are part of the church's theology and in fact shape the church. This leads to a certain standardization of the Christian life.—J.P.

554. B. C. LATEGAN, "Die stryd van die evangeliedienaar. Enkele gedagtes oor die *agōn*-motief in die Pastorale Briewe" [The Struggle of the Pastor. Some Thoughts on the *Agōn*-Motif in the Pastoral Epistles], *NedGerefTeolTyd* 19 (4, '78) 237-248.

In *Paul and the Agōn Motif* (1967), V. C. Pfitzner showed that athletic imagery in Greek literature can be traced back to Homer and that the element of competition was strengthened by the Greek educational system. Stoic writers spiritualized the concept of the arena by applying it to the moral struggle of the individual. This is the form it usually takes in Hellenistic-Jewish literature, although there the theme of martyrdom has been introduced. In the Pastoral epistles the *agōn* motif is substantially revised: The element of competition is supplanted by the ideal of service. Self-improvement and proof of personal superiority do not preoccupy the writer, and the *agōn* with its related imagery symbolizes the struggle for the gospel. The goal is the unfettered progress and efficacy of the message of salvation.—B.C.L.

555. P. ROGERS, "How Valid Is the Ecclesiology of the Pastoral Epistles?" *MillStud* 3 ('79) 1-20.

The Pastorals picture the church as a patriarchal household in which authority is firmly exercised and the respective roles of the members are clearly apportioned. The ministerial task is seen as conservative rather than creative. Today the Pastorals' model of church order and the early Pauline model can and should be integrated within a coherent framework or hierarchy of ecclesiological truths.—D.J.H.

556. [2 Tim 3:8-9] L. L. GRABBE, "The Jannes/Jambres Tradition in Targum Pseudo-Jonathan and its Date," *JournBibLit* 98 (3, '79) 393-401.

M. McNamara's contention that only *Targum ps.-Jonathan* of Exod 7:11-12 and 2 Tim 3:8-9 show the powerlessness of the magicians Jannes and Jambres is totally unsupported by the sources. Furthermore, the Greek forms of the names combined with the other arguments for a late editing of *Targum ps.-Jonathan* suggest that the text as we now have it is at least as late as the 7th century A.D.—D.J.H.

557. H. W. HOUSE, "Biblical Inspiration in 2 Timothy 3:16," *BiblSac* 137 (545, '80) 54–63.

Analysis of the syntax, word formation, and context of the phrase *pasa graphē theopneustos* in 2 Tim 3:16 indicates that it should be translated "all Scripture is God-breathed."—D.J.H.

### Hebrews

558. P. ELLINGWORTH, "Hebrews and 1 Clement: Literary Dependence or Common Tradition?" *BibZeit* 23 (2, '79) 262–269.

There was no need for M. Mees [§ 23–223] to question the general consensus regarding the literary dependence of *1 Clement* on Hebrews. Reexamination of the two documents reveals evidence in *1 Clement* of (1) literary dependence on Hebrews, (2) the use of a shared tradition, and (3) a high degree of independence from the thought of Hebrews.—D.J.H.

559. J. HARVILL, "Focus on Jesus (Studies in the Epistle to the Hebrews)," *RestorQuart* 22 (3, '79) 129–140.

The five major names or titles applied to Jesus in Hebrews are high priest, Son, Messiah-Christ, Jesus, and Lord. The minor titles are sanctifier, source, apostle, author, surety, heir, minister, mediator, shepherd, forerunner, and finisher.—D.J.H.

560. H. M. PARKER, "Domitian and the Epistle to the Hebrews," *Iliff Review* [Denver, CO] 36 (2, '79) 31–43.

Hebrews was written to a group of Christians threatened by persecution during the last years of Domitian's reign. Since the author of Hebrews could not be present with the Roman community, he wrote the letter to encourage those Christians not to flee from martyrdom. Hebrews belongs with Revelation, 1 Peter, and *1 Clement* as a witness to Domitian's persecution.—D.J.H.

561. D. PETERSON, "The Prophecy of the New Covenant in the Argument of Hebrews," *RefTheolRev* 38 (3, '79) 74–81.

The author of Hebrews quoted Jer 31:31–34 in 8:8–12 and 10:16–17 in order to establish from the OT the inadequacies of the Sinai covenant. But he also took the oracle's promise of a sovereign act of mercy by God toward his guilty people as the basis for understanding the new covenant. The climax of his emphasis on the realization of the eschatological covenant in the death and exaltation of Jesus occurs in Heb 12:22–24.—D.J.H.

562. J. SZLAGA, "Powołanie i godność arcykapłana Nowego Przymierza według Listu do Hebrajczyków (Berufung und Würde des Hohenpriesters des Neuen Bundes nach dem Hebräerbrief)," *RoczTeolKan* 25 (1, '78) 87–101.

The comparisons of Jesus with Aaron and Melchizedek in Hebrews demonstrate his superiority as a priest and the eternal effectiveness of his priesthood.—J.P.

Heb 1:8–9, § 24–444.

563. H. W. HOLLANDER, "Hebrews 7.11 and 8.6: a suggestion for the translation of *nenomothetētai epi*," *BibTrans* 30 (2, '79) 244–247.

In Heb 7:11 and 8:6, the phrase *nenomothetētai epi* refers to regulations for something laid down by the OT but not to the Law as such. The occurrence in Heb 7:11 should be translated:



“The people of Israel received regulations concerning the levitical priesthood.” In Heb 8:6 it should be translated: “For this covenant includes regulations concerning better promises.”—D.J.H.

### *Catholic Epistles*

564. D. E. HIEBERT, “Designation of the Readers in 1 Peter 1:1–2,” *BiblSac* 137 (545, '80) 64–75.

The description of the readers in 1 Peter as “elect sojourners of the Dispersion” fuses the heavenward and earthly aspects of their situation. The names of the five Roman provinces indicate the travel route anticipated for the bearer of the letter. The reference to the Trinity strengthens the suffering saints and relates to their total position as elect sojourners.—D.J.H.

565. H. C. C. CAVALLIN, “The False Teachers of 2 Pt as Pseudo-prophets,” *NovTest* 21 (3, '79) 263–270.

In comparison with Jude, 2 Peter displays a conspicuous interest in prophecy and prophets (see 1:19, 20–21; 2:1, 15–16; 3:2). The adversaries in 2 Peter are regarded as counterparts of the ancient pseudo-prophets (with Balaam as a prototype) and as the fulfillment of the apocalyptic tradition concerning pseudo-prophets as a sign of the end-time.—D.J.H.

566. J. SNYDER, “A 2 Peter Bibliography,” *JournEvangTheolSoc* 22 (3, '79) 265–267.

A list of seventy-nine articles and books (excluding commentaries) on 2 Peter published during the past one hundred years. It is hoped that the compilation will stimulate a more aggressive and creative study of this still valuable letter.—D.J.H.

567. J. ZMIJEWSKI, “Apostolische Paradosis und Pseudepigraphie im Neuen Testament. ‘Durch Erinnerung wachhalten’ (2 Petr 1,13; 3,1),” *BibZeit* 23 (2, '79) 161–171.

In *Falsche Verfasserangaben* (1975), N. Brox too quickly resorts to psychological-moral categories and overlooks the special character of NT pseudepigraphy. 2 Pet 1:12–15 and 3:1–2 draw attention to the central importance of preserving and transmitting the apostolic tradition in the NT pseudepigrapha. Insofar as the author was making present the apostolic tradition “by way of reminder” (1:13; 3:1), he could legitimately claim apostolic authority for himself. The composition of the writing under Peter’s name had nothing to do with conscious falsification, manipulation, or pious fraud.—D.J.H.

1–3 Jn, § 24–479.

568. C. MARTINO, “La riconciliazione in 1 Gv 1,9,” *Antoniano* 54 (2–3, '79) 163–224

After establishing the literary structure of 1 Jn 1:8–10, the article discusses sin in the life of the Christian (vv. 8, 10) and the confession of sins (v. 9) in light of Johannine theology and the history of interpretation. Not only does 1 Jn 1:9 contain all the elements of sacramental confession, but it also situates reconciliation in the context of union (*koinōnia*) with God and with the church.—D.J.H.

569. J.-L. SKA, “‘Petits enfants, prenez garde aux idoles’ 1 Jn 5, 21,” *NouvRevThéol* 101 (6, '79) 860–874.

1 Jn 5:21 (“little children, keep yourselves from idols”) is the negative moment in the last of

three antitheses (vv. 18–21). Its vocabulary and connection with other passages (see 3:6–10; 2:12–18) establish it as part of the epistle. The “idols” to be avoided were the fallacious doctrines of the false prophets or antichrists.—D.J.H.

570. J. P. OLESON, “An Echo of Hesiod’s *Theogony* vv. 190–2 in Jude 13,” *NTStud* 25 (4, ’79) 492–503.

Parallels to Jude 13a generally adduced have merely verbal similarities. The verse alludes to Hesiod’s grotesque story of the birth of Aphrodite from the foam (*aphros*, cf. *epaphrizonta* in Jude) of the sea after the castration of Uranos. The author of Jude would have found this allusion appropriate for his castigation of sexual license. The allusion to Euripides’ *Hercules furens* 850–852 suggested by C. Biggs may also be appropriate, implying a comparison of Christ and Heracles. Jude may have been addressed to a Cypriote community near the legendary birthplace of Aphrodite. Ironically, Jude’s use of Hesiod recalls the fact that the castration story belonged to the common store of Mediterranean legend centuries earlier and was the original point of the Noah story in Gen 9:20–27.—G.W.M.

### *Revelation*

571. R. TREVIJANO ETCHEVERRÍA, “La misión en las iglesias de Asia (Apoc 2–3),” *Salmanticensis* 26 (2, ’79) 205–230.

This article reviews data about the foundational period of the seven churches addressed by Revelation, the possible missionary attitudes of their members, the quality of their Christian witness, and their Jewish and Gentile missions.—S.B.M.

572. A. MCNICOL, “Revelation 11:1–14 and the Structure of the Apocalypse,” *RestorQuart* 22 (4, ’79) 193–202.

The structure and content of Rev 11:1–14 show that it is a Christian prophetic oracle against Israel. Its setting in life was the post-A.D. 70 conflict between Christians and Jews. Neither a revision of a Zealot pamphlet nor of exegetical traditions within Judaism, it represents a Christian response to the demise of Jerusalem.—D.J.H.

## BIBLICAL THEOLOGY

573. J. GOLDINGAY, “The ‘Salvation History’ Perspective and the ‘Wisdom’ Perspective within the Context of Biblical Theology,” *EvangQuart* 51 (4, ’79) 194–207.

Until a decade ago salvation history was overemphasized and the theological significance of wisdom was neglected, but recently the salvation-historical approach has seemed discredited and interest in wisdom has increased. Within the Bible itself, however, both approaches are important; there is a dialectical complementarity in their respective views on God, the need for redemption, and life before God.—D.J.H.

574. P. STUHLMACHER, “The Gospel of Reconciliation in Christ—Basic Features and Issues of a Biblical Theology of the New Testament,” *Horizons in Biblical Theology* [Pittsburgh, PA] 1 (’79) 161–190.

A biblical theology of the NT can be worked out under the heading of “the gospel of reconciliation in Christ.” The reconciliation of God with humanity was the quintessence of Jesus’ work and the historical substance of the Easter gospel. Examination of the NT writings



reveals that the gospel of God's reconciliation with his creation through the sending of the Messiah is the heartbeat of the NT. This heartbeat stops if one cuts off the NT from the OT. The subject matter of a biblical theology of the NT is identical to the gospel of reconciliation.—D.J.H.

### *Christology*

575. J. COTT, "The Problem of Christian Messianism," *JournEcumStud* 16 (3, '79) 496–514.

At its origin Christian messianism is radically antimessianic, for it is the only instance in the history of Jewish messianism of a belief that the messiah has died. The insight implicit in the kerygma of the early church coincides exactly with the post-Freudian view of the denial or repression of death. This denial of death takes the form either of instinctual dualism (apocalyptic) or of obedience to authority (exaltation).—D.J.H.

576. R. L. JESKE, "Christology and Covenant," *Dialog* 18 (4, '79) 71–276.

The Christology of earliest Christianity affirmed the identity and solidarity of the church with God's covenant people. In the debate with Judaism the vehicles by which Christians could best express this consciousness were the Abrahamic and Davidic covenants, which proclaimed God's unconditional *hesed*. The Mosaic codes were not deemed to be constitutive of the relationship that God had established with his people.—D.J.H.

577r. E. SCHILLEBEECKX, *Jesus. An Experiment in Christology* [NTA 23, p. 362; see § 20–596r].

E. TESELLE AND G. W. MACRAE, *RelStudRev* 5 (4, '79) 267–273.—(1) TeSelle (pp. 267–270) calls the book an impressive summary of and creative theological encounter with NT scholarship on Christology up to the early 1970s. He then highlights Schillebeeckx's views on five major problems in recent theological discussion: the variety of titles and conceptualizations applied to Jesus, the transition between the Jesus of history and the Christ of faith, the relation between Jesus and the kingdom, the language of Christology, and the understanding of human life and the human future. (2) MacRae (pp. 270–273) describes the book as "a major theological work, written with courage and creativity and confronting with mastery the necessary collaboration between exegesis and systematic theology." But he raises questions about relying on the Q-community as a witness to pre-NT christological beginnings, the lack of attention to the Fourth Gospel and Hebrews, the obscure treatment of the resurrection, and the problematic attempts at dealing with history.—D.J.H.

578. M. TRÈVES, "Le Fils de l'Homme et le pontificat de Judas," *CahCercErnRen* 27 (112, '79) 147–151.

Jesus did not use the phrase "son of man" in a messianic sense, nor was that its meaning in Daniel or the Similitudes of Enoch. In Daniel 7 the "son of man" was Jewish state, which would conquer the fourth kingdom, and in *1 Enoch* 37–71 he was Judas Maccabeus, the Jewish high priest anointed in 164–163 B.C.—D.J.H.

579. M. WILCOX, "The Promise of the 'Seed' in the New Testament and the Targumim," *JournStudNT* 5 ('79) 2–20.

The application to the messiah of the promises of the "seed" made to Abraham and David began in Jewish thought and exegesis. The term "seed" is usually interpreted in the targumic and rabbinic sources as a collective noun meaning "sons" (and hence "sons of Israel"). But "seed" can also have an individual meaning and be applied to figures like Isaac, Solomon, and

Seth. The "seed of Abraham," interpreted midrashically as the "seed of David" and hence as the messiah, is seen as foreshadowed in the promise to Eve (see Gen 3:15; 4:25). In the NT this promise is actualized in the person of Jesus, because of his being raised up in the resurrection (see 2 Sam 7:12).—D.J.H.

### *Church and Ministry*

580. ANON., "Women and Priestly Ministry: The New Testament Evidence," *CathBibQuart* 41 (4, '79) 608–613.

This report by the Catholic Biblical Association of America's task force on the role of women in early Christianity concludes that ministries were shared by various groups and that women exercised roles and functions later associated with priestly ministry. The arguments against the admission of women to priestly ministry based on the praxis of Jesus and the apostles, disciplinary regulations, and the created order cannot be sustained. While not decisive by itself, the NT evidence points toward the admission of women to priestly ministry. [This study is discussed by E. M. Tetlow, "Women in Ministry: A New Testament Perspective," *America* 142 (7, '80) 138–140.]—D.J.H.

581. C. M. CHERIAN, "The People of God," *Jeevadhara* 9 (51, '79) 199–215.

God's plan is to invite all humanity into a covenant relationship with him. The purpose of the Sinai covenant was that the people of Israel might mediate between God and other peoples, and the OT prophets and sages came to perceive that the separation between Israelites and non-Israelites would be transcended. The NT proclaims Jesus Christ as the one in whom these universalistic dreams are fully realized. The boundaries of the visible Christian communities may not be thought of as closed or clearly drawn.—D.J.H.

582. M. H. CRESSEY, "In the World but not of it - New Testament perspectives on World, Church and Mission," *IrBibStud* 1 (4, '79) 227–241.

This contribution to the dialogue between Baptist and Reformed theologians pays special attention to Jn 17:1–26, in which the world is viewed as distinct from the community of faith, and to 1 Cor 5:9–13, in which the invasion of the church by worldly values and behavior is treated.—D.J.H.

583. D. A. DU TOIT, "Koninkryk, Kerk en Eenheid" [Kingdom, Church and Unity], *Ned GereftTeolTyd* 19 (2, '78) 101–114.

The NT reveals the church as a historical, dynamic, present, empirical, and organic unity. Its boundaries are drawn not by the ideal of universalism nor by that of world domination, but by the one gospel, the one Lord, and the one Spirit. In the NT unity operates on a number of levels: eschatological, theocentric, soteriological, ecclesiological, pneumatic, sacramental, and ministerial.—B.C.L.

584. T. W. GILLESPIE, "The Laity in Biblical Perspective," *TheolToday* 36 (3, '79) 315–327.

The laity in ancient Israel was composed of all who belonged to God's people (*laos*). In the NT the traditional titles of honor ascribed to Israel as the *laos* of God are applied without reservation to the Christian community. The NT reinterpretation of the OT cultic concepts of temple, priesthood, and sacrifice demonstrates that the ministry of the laity of God is directed outward to the world.—D.J.H.



585. F. HAHN, "Charisma und Amt. Die Diskussion über das kirchliche Amt im Lichte der neutestamentlichen Charismenlehre," *ZeitTheolKirch* 76 (4, '79) 419–449.

According to Paul the *charismata* are divine gifts mediated through the Holy Spirit (*pneumatika, energēmata*) and placed at the service of the church (*diakoniai*). The charisms are intimately related to the body of Christ and the Holy Spirit. Comparison of the Pauline lists of charisms reveals basic tendencies toward universality, variety, rank, and permanence. The three criteria for discerning the charisms are confession of Christ, building up the church, and love. Paul's teaching on the relationship between charism and office was developed in 1 Pet 4:10–11; Eph 4:7–16; and the Pastorals. The biblical understanding of the charisms is important for ecumenical efforts at working out the concept of spiritual office.—D.J.H.

586. K. H. SCHELKLE, "Charisma und Amt," *TheolQuart* 159 (4, '79) 243–254.

After reviewing the NT evidence for the terms *charis* and *charisma*, the article explores the relationship between ministry (*diakonia*) and office. Charism and office are not antithetical; office arises from ministry if the ministry is connected with an individual over a period of time. The concluding part of the article discusses the offices of apostle, elder and priest, and bishop.—D.J.H.

587. P. F. THERON, "Die Ekklesia as Kosmies-eskatologiese Teken" [The Church as Cosmic-Eschatological Sign], *NedGerefTeolTyd* 19 (2, '78) 133–147.

The long-neglected concept of the church as "new creation" (see 2 Cor 5:17; Gal 6:15) contains both an eschatological and a cosmic dimension. Because the church is focused on the eschatological-cosmic reign of peace, it is not identical with the kingdom. The relationship between church and kingdom is best described by the term "sign," which expresses both its representative and its provisional nature.—B.C.L.

### *Various Themes*

588. E. BANNON, "The Charism of Teaching: New Testament Indications," *ClerRev* 64 (12, '79) 431–436.

Teaching appears in all four lists of charisms (1 Cor 12:8–10; 12:28; Rom 12:6–8; Eph 4:11) and ranks only below apostleship and prophecy. The charism of teaching can be traced from Jesus through the apostles, the Gentile mission in Antioch, and the Pastorals, to Christian teachers today.—D.J.H.

589. W. BRUEGGEMANN, "The Crisis and Promise of Presence in Israel," *Horizons in Biblical Theology* [Pittsburgh PA] 1 ('79) 47–86.

Both Exod 33:12–17 and 33:18–23 are concerned with the problem of God's "face" to Israel; the juxtaposition of the two passages was based on the double program of Yahweh's cultic presence and his historical freedom. The theme of God's face—present in Israel but hidden from Israel—is one important way in which the early church articulated its faith around Jesus of Nazareth. Indeed, the juxtaposition of Exod 33:12–17 and 33:18–23 is illuminated by the NT themes of shame/glory and crucifixion/resurrection.—D.J.H.

590. R. E. CLEMENTS, "Messianic Prophecy or Messianic History?" *Horizons in Biblical Theology* [Pittsburgh, PA] 1 ('79) 87–104.

As the 19th century progressed, the traditional understanding of the relationship between the

OT and the NT as one of promise and fulfillment changed totally. The schema of promise and fulfillment remained, but the content was transformed; this transformation led to the replacement of the idea of messianic prophecies by that of a messianic history.—D.J.H.

591. R. A. COUGHENOUR, "A Conversation on Israel in the Bible," *RefRev* 33 (1, '79) 16–30.

Using a question-and-answer format, this article discusses the historical and theological meaning of the concept "Israel in the Bible" and treats the relation between the OT prophecies of restoration and the current state of Israel, the relevance of covenant for the continuity of God's people, the understanding of Israel in the NT, and matters of current stance and action by Christians.—D.J.H.

592. E. FUCHS, "L'espérance de l'Évangile et la souffrance," *BullCentProtEtud* 31 (4–5, '79) 34–42.

In the Gospels suffering is resisted and combated, not simply accepted in the Stoic manner. But suffering becomes positive insofar as it attests Jesus' fidelity to his message and to the One whom he proclaims. The theme of suffering for the sake of the gospel is central in 1 Peter, and Paul is conscious that his ministry necessarily involves participation in the suffering of Christ.—D.J.H.

593. R. B. GAFFIN, "The Usefulness of the Cross," *WestTheolJourn* 41 (2, '79) 228–246.

What the NT teaches about suffering, especially about the sufferings of Christians in relation to the sufferings and death of Christ, provides indispensable focus and clarification for biblical eschatology. The cross is the sign of inaugurated eschatology, and suffering with Christ is a primary eschatological discriminant. Suffering is always seen within the context of the coming of God's kingdom in power, and as a manifestation of Jesus' resurrection-life.—D.J.H.

594. K. N. GILES, "'Imitatio Christi' in the New Testament," *RefTheolRev* 38 (3, '79) 65–73.

The idea of "imitation" is used frequently in the NT, and the imitation of Christ is the ground on which all other imitation rests. Luke portrayed Jesus as the ideal human being, and John presented the relationship between Father and Son as the model. Paul, who said the most about imitation, viewed it as reflecting the mind of Christ and involving practical, Christ-like behavior.—D.J.H.

595. B. N. KAYE, "Church and Politics: some guidelines from the New Testament," *Churchman* 93 (3, '79) 211–224.

Jesus' sayings about paying taxes (see Mk 12:13–17 parr.; Mt 17:22–27) and the accounts of his trial indicate that the primary commitment of the NT writers was to the purposes and will of God. The relevant passages in Acts and in Paul's letters (especially Rom 13:1–7) judge the political-legal structure according to its agreement with the "good." The negative assessments of the social order in the Johannine writings and 1 Peter represent another side of the picture. The article concludes with reflections on the relation between law and morals and on the role of the Christian community in moral decision-making.—D.J.H.

596. X. LÉON-DUFOUR, "Perdre sa vie, selon l'Évangile," *Études* 351 (4, '79) 395–409.

The article examines the historical setting and meaning of NT sayings that seem to lead to religious excesses: following Jesus (Mt 9:9; 19:21 parr.), taking up the cross (Mt 16:24 parr.), renouncing possessions (Lk 14:33 parr.), denying oneself (Mt 16:24 parr.), losing one's life (Mk



8:35), preserving one's life by losing it (Lk 17:33; Jn 12:25), putting "earthly members" to death (Col 3:5), carrying in the body the death of Jesus (2 Cor 4:10), and finding joy in suffering (1 Cor 9:25–27; Col 1:24).—D.J.H.

597. W. H. MARE, "The Christian and His Material Possessions. Part Two: Application of the Biblical Principles," *Presbyterion* 5 (2, '79) 110–118.

In order to bring into clearer focus the biblical principles about Christians and their material possessions [see § 24–228], this article addresses ten questions that Christians commonly ask about the use of their money (regarding life-style, tithing, taxes, sharing, debts, etc.).—D.J.H.

598. J. E. MARTINS TERRA, "Escatologia," *RevistCultBíb* 3 (9–10, '79) 59–68.

A discussion of the origins of the term "eschatology," its relation to the dogmatic theological tract on the last things, its background in the OT, and its evolution in the NT.—S.B.M.

599. J. J. MCGOVERN, "La Renovación Carismática de la Iglesia: Perspectivas del Nuevo Testamento," *Estudios Teológicos* [Guatemala City] 3 (6, '76) 65–84.

Scripture scholarship can make a twofold contribution to contemporary charismatic renewal, by presenting an overall view of the experience of the early church, and by singling out key texts that afford criteria for pastoral care. This article selects certain Synoptic passages illustrating Jesus' attitude toward the phenomena of religious enthusiasm, discusses the reaction to such manifestations in the Pauline and Johannine churches, and interprets some texts in Acts commonly associated with charismatic renewal.—S.B.M.

600. P. S. MINEAR, "Some Archetypal Origins of Apocalyptic Predictions," *Horizons in Biblical Theology* [Pittsburgh, PA] 1 ('79) 105–135.

This examination of the predictions of the quaking of the heavens and the darkening of the sun, moon, and stars surveys their NT occurrences (e.g. Rev 6:12–13; 22:5; Mk 13:24–27 parr.; Acts 2:16–21), analyzes the factors contributing to the present-day hermeneutical problem, discusses OT texts in which the same expectations occur, studies the archetypes for these texts provided by the OT creation story, and explores the negative and positive implications of the protological character of NT eschatology.—D.J.H.

601. H. MUSZYŃSKI, "Bóg a zło w Piśmie Świętym (Gott und das Böse in der Bibel)," *Coll Theol* 49 (2, '79) 23–47.

The Bible does not contain a uniform and systematic treatment of evil. It portrays evil as a dynamic force that destroys, enslaves, and even kills. By his incarnation, death, and resurrection, Jesus has broken the ultimate power of evil, but humans must wrestle with it until the end of time. Eight rules are proposed to help the reader assess the historical, literary, cultural, anthropological, and other contexts of biblical statements about concrete experiences of evil in salvation history.—J.P.

602. R. C. OUDERSLUYS, "Israel: The Land and the Scriptures," *RefRev* 33 (1, '79) 3–15.

Nothing is more to the fore in OT faith and history than preoccupation with the significance of the land for the people of Israel. But in the NT the kingdom, the new people of God, and the new creation occupy center stage, and there is relative silence about the land. The future pictured in the NT makes suspect those eschatologies that focus on Jewish nationalism.—D.J.H.

603. M. PROVERA, "La promozione della donna alla luce della storia sacra," *Estudios Teológicos* [Guatemala City] 5 (10, '78) 219–229.

The article discusses the portrayal of women in the OT historical books, the ideal woman according to the wisdom books, the place of women in ancient Egyptian and Asian societies, the rabbinic tradition and women, the role of women in the Gospels, and Paul's view concerning the mission of women. The liberation and promotion of women cannot be separated from the destiny of men.—D.J.H.

604. R. RECKER, "The Redemptive Focus of the Kingdom of God," *CalvTheolJourn* 14 (2, '79) 154–186.

The phrase "kingdom of God" is NT shorthand for the historical expression of God's authority and power to bring about the final redemption of his cosmos. Seen from "above," the concept has to do with God's ruling activity, which impinges on all of created reality with a view to ordering it or insuring that it reaches its historical goal. Seen from "below," the concept concerns the historical effects of God's rule and the kind of volitional response God's creatures make to that rule. The term "kingdom of God" does not capture the wondrous saving activity of an all-powerful God but simply provides a window through which that reality can be viewed, appreciated, and responded to.—D.J.H.

605. F. VOUGA, "Jésus et l'Ancien Testament," *LumVie* 28 (144, '79) 55–71.

To the early Christians, the resurrection of Jesus furnished the point of departure for a new reading of the OT. Four models for articulating the relation between Christianity and its Jewish past are discernible in the NT: identity, promise and realization, trunk and graft (see Rom 11:16–24), and oblivion and separation. The first three models should be retained in Christian theology.—D.J.H.

606. W. WINK, "Biblical Perspectives on Homosexuality," *Christian Century* [Chicago] 96 (36, '79) 1082–86.

In the few references it makes to homosexuality (see Lev 18:22; 20:13; Rom 1:26–27), the Bible quite clearly takes a negative view of it. There are many other sexual attitudes, practices, and restrictions, however, that are considered normative in Scripture but are no longer generally accepted. The crux of the matter is simply that the Bible has no sexual ethic. It knows only a love ethic, which is constantly being brought to bear on whatever sexual mores are dominant in any given country, culture, or period.—D.J.H.

## THE WORLD OF THE NEW TESTAMENT

607. E. N. LANE, "Sabazius and the Jews in Valerius Maximus: A Re-Examination," *Journ RomStud* 69 ('79) 35–38.

There are three textual traditions of Valerius Maximus 1.3.2: (1) Julius Paris' epitome as used by Codices Bernensis 366 and Berolinensis 46, (2) Nepotianus' epitome, and (3) Julius Paris' epitome as represented by Vat. Lat 4929. Only the third of these witnesses implies Sabazius-worship by Jews ca. 139 B.C. This late and probably confused piece of evidence is a very unsure base on which to make any statements concerning syncretism.—D.J.H.



608. J. NOLLAND, "Proselytism or Politics in Horace *Satires* I, 4, 138–143?" *VigChrist* 33 (4, '79) 347–355.

Horace's reference to the Jewish crowd in *Satires* 1.4.138–143 should not be taken as background for understanding the proselytizing by the Pharisees mentioned in Mt 23:15. Certainly Horace knew of Roman Jews pushing forward their point of view. But it was in the realm of politics and personal advantage that he saw this occurring, not in the realm of the propagation of religious ideas.—D.J.H.

### *Archaeology*

609. A. CHARBEL, "Jerusalém Através das Escavações Recentes," *RevistCultBíb* 3 (9–10, '79) 11–23.

The article reviews recent archaeological excavations in Jerusalem (the City of David, the Citadel, the second and third walls, and some recent discoveries) and discusses the location of the Cenacle, the tomb of the Virgin, and the population of ancient Jerusalem at different periods.—S.B.M.

610. C. H. GREENEWALT, "The Sardis Campaign of 1977," *BullAmSchOrRes* 233 ('79) 1–32. [See § 23–286.]

The 1977 campaign included the following projects and activities: (1) the survey of urban Sardis, part of a long-term project largely concerned with surface features; (2) the excavation of Lydian, Hellenistic, and Roman material at four locations on the east side of the Pactolus Valley (the late Roman, frescoed underground tomb of Chrysanthios; a Lydian tumulus tomb, reused in Hellenistic and Roman times; Lydian habitation remains at the "northeast wadi" sector; the massive 7th-century B.C. structure, which may be part of a city wall or city gate); and (3) the Lydian architectural reconstruction project. Thirty-six figures accompany the article.—D.J.H.

611. S. LOFFREDA, "La fortezza asmoneo-erodiana di Mishnaqa-Macheronte," *BibOr* 21 (2, '79) 141–150.

Two phases are clearly distinguishable at Machaerus: Hasmonean (90–57 B.C.) and Herodian (30 B.C.–A.D. 72). The 1978 exploration of the site [see § 23–1010] concentrated on the fortifications at the summit, the structures on the northeast-southeast flank, the aqueduct on the southeast flank, and the location of the lower city.—D.J.H.

612. E. M. MEYERS, J. F. STRANGE, C. L. MEYERS, AND R. S. HANSON, "Preliminary Report on the 1977 and 1978 Seasons at Gush Halav (el-Jish)," *BullAmSchOrRes* 233 ('79) 33–58.

That Gush Halav was a major center in Upper Galilee at various periods is apparent from the literary evidence, from the remains of the lower tell as uncovered during the 1977 and 1978 seasons of excavation, and from the remnants of the basilical synagogue. As at Meiron, the high number of mints from Tyre in the late Roman period indicates a northern economic orientation. A numismatic report (pp. 49–55), prepared by Hanson, and twenty-one figures accompany the article.—D.J.H.

613. B. PIXNER, "Noch einmal das Prätorium. Versuch einer neuen Lösung," *Zeit DeutschPalVer* 95 (1, '79) 56–86.

After a first section on the praetorium in the Gospels and the problem of its location, this

article establishes the oldest Christian tradition regarding the location of the praetorium, primarily on the basis of recent archaeological discoveries. The third section attempts to prove by way of a careful reading of Josephus that the tradition of the earliest Christian centuries knew and preserved the actual place where Jesus was condemned. According to this tradition, the praetorium was located in the old Herodian palace, to be distinguished from the one Herod built later in his reign on the site of the present-day Citadel.—E.G.B.

614. J. F. STRANGE, "The Capernaum and Herodium Publications, Part 2," *BullAmSchOrRes* 233 ('79) 63–69.

Continuing the assessment of the reports on the Franciscan excavations at Capernaum [§ 22–598], this article first describes A. Spijkerman's catalogue of the coins from Capernaum [NTA 20, p. 262] as useful both to the coin specialist and to the archaeologist, but expresses regret at the lack of any overall interpretation of the significance of the coin finds. It then gives a critical analysis of E. Testa's volume on the inscriptions from the house-church [NTA 18, pp. 261–262] and concludes that, since the material has been so inadequately presented, the volume is only useful to those who control the data.—D.J.H.

### *Dead Sea Scrolls*

615. J. BARR, "Aramaic-Greek notes on the Book of Enoch (II)," *JournSemStud* 24 (2, '79) 179–192.

This installment [see § 23–665] adds six examples of Aramaic words with apparent variation in Greek rendering and then discusses sixteen Greek words and usages that cannot be matched with the Aramaic fragments of *1 Enoch* but nevertheless deserve comment. The study as a whole reveals connections between the Greek translation of Aramaic *1 Enoch* and comparable works of translation, enables one to check some of the reconstructions of the Aramaic text proposed by J. T. Milik, and indicates some relations with the vocabulary of the NT.—D.J.H.

616. J. FINEGAN, "Crosses in the Dead Sea Scrolls. A Waystation on the Road to the Christian Cross," *BibArchRev* 5 (6, '79) 41–49.

In the great Isaiah scroll from Qumran (1QIsa<sup>a</sup>) the cross-mark appears eleven times, in each case drawing attention to a passage with eschatological content. This practice reflects the Jewish interpretation of the cross-mark as symbolizing faithfulness as well as protection and salvation at the end of time (see Ezek 9:4–6). Later the cross became associated with the crucifixion of Jesus and assumed an even greater significance for Christians.—D.J.H.

617. G. G. GARNER, "The Temple Scroll. The Latest Dead Sea Scroll Published," *Buried History* [Melbourne] 15 (3, '79) 1–16.

After describing the recovery of 11QT<sub>Temple</sub>, the article surveys its contents and calls attention to the use of the first-person pronoun for God, some emendations of the biblical text, the high status accorded to the Levites, the plan of the Temple complex, and other important issues.—D.J.H.

618. B. A. LEVINE, "The Temple Scroll: Aspects of its Historical Provenance and Literary Character," *BullAmSchOrRes* 232 ('78) 5–23.

11QT<sub>Temple</sub> does not necessarily belong to the corpus of writings peculiar to the Qumran



Essenes. Y. Yadin's arguments for its sectarian character on the basis of the calendar reckoning and the purity regulations are not compelling. The pseudepigraphic and nomographic elements of the scroll hold the key to what is distinctive about its composition. The temple plan differs significantly from any plan known for the Jerusalem Temple, though it refers to a real temple to be built by Jews in accordance with God's instructions.—D.J.H.

619. J. MILGROM, "'Sabbath' and 'Temple City' in the Temple Scroll," *BullAmSchOrRes* 232 ('78) 25–27.

B. A. Levine's doubts [see preceding abstract] about 11QTemple's firstfruits festivals beginning on a Sunday (see 18:10–13) rest on a misunderstanding of the meaning of "Sabbath." His interpretation of "temple" (45:7) and "temple city" (45:12) as synonyms for the temple complex raises more serious problems than the problem it attempts to solve.—D.J.H.

620r. J. T. MILIK (ED.), *The Books of Enoch, Aramaic Fragments of Qumrân Cave 4* [NTA 21, p. 107; § 23–675r].

J. C. GREENFIELD AND M. E. STONE, "The Books of Enoch and the Traditions of Enoch," *Numen* 26 (1, '79) 89–103.—This review article examines some of the views expressed by Milik in the introductory chapters of his work. No proof of greater antiquity for Book of the Heavenly Luminaries (*1 Enoch* 72–82) emerges than the late 3rd- or early 2nd-century date already indicated by the paleographic analysis of the manuscripts. As interesting as the evidence from *Book of Asaṭir* is, it offers no support for the Samaritan authorship or even Samaritan knowledge of any part of *1 Enoch*. The very late dating of *3 Enoch* is vitiated by lack of familiarity with Jewish mysticism and the textual tradition of *3 Enoch*. Milik's edition of the Qumran fragments of *1 Enoch* must be used with caution, and his opinions should be taken *cum grano salis*.—D.J.H.

621r. ———, *Idem*.

M. SOKOLOFF, "Notes on the Aramaic Fragments of Enoch from Qumran Cave 4," *Maarav* 1 (2, '79) 197–224.—This article is restricted to the surviving Aramaic fragments of *1 Enoch* and deals with them topically in an attempt to correct some of the excesses in Milik's edition. After a table summarizing Milik's dating of the twelve manuscripts, it presents observations on some of the most questionable readings, remarks on orthographical and grammatical points, corrections to the English translation, alternative translations of several proper names, and a new seven-page list of the Aramaic words and their English equivalents.—D.J.H.

### *Jewish Backgrounds*

622. P. R. ACKROYD, "Recent Foreign Theological Literature: The Old Testament. Part II: The Later Periods," *ExpTimes* 91 (2, '79) 52–55.

Brief discussions of sixteen books published in English, French, or German on various facets of Judaism: Qumran, Apocrypha and Pseudepigrapha, Philo and Josephus, Syrian and Samaritan exegesis, and rabbinic literature.—D.J.H.

623. D. ALTSHULER, "The Treatise *Peri ethōn kai aitiōn* 'On Customs and Causes' by Flavius Josephus," *JewQuartRev* 69 (4, '79) 226–232.

Josephus announced in *Ant.* 1:25 his intention to write another work, proposed the title "On Customs and Causes" in *Ant.* 4:198, and described his plan in *Ant.* 20:268. But instead of

writing a separate treatise, he revised *Antiquities* 3 (see especially 3:224–286 and 4:67–75) and included what he did not say there in *Against Apion* 2.—D.J.H.

624. F. BÖHL, “*Emeth* (Wahrheit), gnostischer Dualismus und die Erlaubtheit der Lüge in der rabbinischen Literatur,” *Orientalia* 48 (2, '79) 163–175.

The first part of this article investigates rabbinic statements about *’emet* (‘truth’) and efforts to avoid gnostic dualism. The second part examines rabbinic texts that allow falsehood for the sake of promoting peace.—D.J.H.

625. A. BRAVO GARCÍA, “La concepción filoniana de *eirēnē* y *pólemos*: ideas sobre el pensamiento antropológico del filósofo de Alejandría,” *CiudadDios* 192 (2, '79) 193–238.

After remarks on Philo’s historical and philosophical setting and his anthropological and political ideas, the article compares his concept of peace with those of the OT and NT and then explores the relationship between peace and war in the Philonic corpus. The remainder of the article investigates Philo’s interiorization of the concepts of peace and war, their exterior manifestations, the messianic peace, and pacifism.—D.J.H.

626. S. BROCK, “Jewish Traditions in Syriac Sources,” *JournJewStud* 30 (2, '79) 212–232.

Jewish traditions are to be found in (1) the Syriac translations of OT books, (2) traditions and phrases known to early Syriac writers but absent from the Peshitta, (3) Syriac translations of the Apocrypha and Pseudepigrapha, and (4) native Syriac literature. The vast majority of these Jewish traditions reached the Syriac writers before the end of the 4th century A.D. The early Syriac sources may play a significant role in assessing the material in *Targum ps.-Jonathan* and its relationship to earlier Palestinian Targum tradition.—D.J.H.

627. M. J. GELLER, “Alexander Jannaeus and the Pharisee Rift,” *JournJewStud* 30 (2, '79) 202–211.

According to Josephus’ *Ant.* 13:288–297 and *b. Qidd.* 66a, a Pharisee challenged the Hasmonean ruler to give up the high priesthood and be content with secular rule. The Hasmonean ruler is identified as John Hyrcanus by Josephus and as Alexander Jannaeus by the baraita. The baraita appears to record a more authoritative and original account of the rift with the Pharisees than Josephus does. This conclusion casts doubt on any suggestion of Pharisaic opposition to John Hyrcanus and significantly alters the chronology of the Pharisees’ rift with the Hasmonean house.—D.J.H.

628. M. D. HERR, “‘Sybwtyw šl mrd br-kwkb’ (The Causes of the Bar-Kokhba War),” *Zion* [Jerusalem] 43 (1–2, '78) 1–11.

The main or even sole cause of the Jews’ decision to revolt against the Romans in A.D. 132–135 was the emperor Hadrian’s use of Domitian’s ban on castration to induce the prohibition of circumcision. Though this decree was not aimed directly at the Jews, they were not exempt from it. Whether the plan to rebuild Jerusalem as a pagan city existed before the Bar Kokhba revolt is an open question.—D.J.H.

629. H. W. HOLLANDER, “El ‘hombre bueno’ en los pasajes éticos del Testamento de Benjamín,” *EstFran* 80 (365, '79) 209–221.

In *Testaments of the Twelve Patriarchs* Joseph personifies the ethical ideal of the good



person. The paraenetic section of *Testament of Benjamin* (chaps. 3–8) presents Joseph to Benjamin's sons as the *agathos anēr* par excellence: observing God's commandments, loving one's neighbor, having a good and pure mind, showing compassion, avoiding greed and envy, etc. This passage is fundamental for understanding the ethical teaching of the entire work.—D.J.H.

630. R. A. HORSLEY, "The Sicarii: Ancient Jewish 'Terrorists,'" *JournRel* 59 (4, '79) 435–458.

The Sicarii described by Josephus are best understood as ancient Jewish terrorists. Their tactics were threefold: selective, symbolic assassinations; more general assassinations along with destruction or plundering of the property of the wealthy and powerful; and kidnapping. Their goal was the eventual liberation of the Jewish people from the illegitimate rule of Rome, and they understood their own actions as consonant with the eschatological will of God. They emerged from circles not only inclined to resistance but also capable of organizing it. Their terroristic activities during the 50s and 60s were a major precipitant of a revolutionary situation. Ironically, once the Jewish revolt finally erupted on a massive scale, the Sicarii played a brief and limited role.—D.J.H.

631. B. ISAAC AND I. ROLL, "Judaea in the Early Years of Hadrian's Reign," *Latomus* [Brussels] 38 (1, '79) 55–66, plates I–V.

It seems likely that Judea became a consular province with two Roman legions in A.D. 117. Shortly afterward, the strengthening of the garrison in northern Judea was combined with the handing over of local administration to non-Jewish elements. There may have been a connection between Hadrian's assigning a second legion to the province and his decision to found Aelia Capitolina.—D.J.H.

632. M. JAS, "Hénoch et le Fils de l'Homme. Datation du livre des paraboles pour une situation de l'origine du Gnosticisme," *RevRéf* 30 (3, '79) 105–119.

The Book of Parables (*1 Enoch* 37–71) should be viewed as a pre-A.D. 70 Jewish polemic against Christianity. It sought to relativize the Christian claims about Jesus as the Son of Man by transferring his attributes and special character to the figure of Enoch. The key to understanding the Book of Parables as a whole is the glorification of Enoch in the Son of Man (see 70:1–2; 71:1, 10–11, 14).—D.J.H.

633. M. L. KLEIN, "The Preposition *qdm* ('Before'): A Pseudo-Anti-Anthropomorphism in the Targums," *JournTheolStud* 30 (2, '79) 502–507.

The use of the buffer preposition *qdm* ("before") in the Targums as a substitute for the accusative marker *'t* or for other prepositions is common in both divine and human contexts. There is no connection between the use of *qdm* and the alleged antianthropomorphic theology of the Targums.—D.J.H.

634. F. X. MALINOWSKI, "Torah Tendencies in Galilean Judaism according to Flavius Josephus with Gospel Comparisons," *BibTheolBull* 10 (1, '80) 30–36.

No 1st-century A.D. Jewish source describes or even alludes to Galilean Judaism as being somehow truncated or deviant. Several passages about Galileans in Josephus' writings emphasize their absolute regard for God's lordship, either-or ethic, and inexorable obedience to the Law. Any study of Jesus must take into account his Galilean origins.—D.J.H.

635. G. MAYER, "Zur jüdisch-hellenistischen Literatur," *TheolRund* 44 (3, '79) 197–226.

All but the last four pages of this article are devoted to evaluating six fascicles in the series *Jüdische Schriften aus hellenistisch-römischer Zeit* (ed. W. G. Kümmel) that appeared from 1975 to 1977. The fascicles taken together are judged to be an impressive achievement. Comments on four editions of texts and on N. N. Glatzer's *Sendung und Schicksal des Judentums* (1969) are also included.—D.J.H.

636. M. MCNAMARA, "Half a Century of Targum Study," *IrBibStud* 1 (3, '79) 157–168.

The development of targumic studies is sketched with reference to the situation in 1930, the new approach (1930–50), and the contemporary period (1950–79). We have reached a critical stage in the study of the Targums' relationship to the NT. Many serious NT scholars are turning more and more to the Targums, though their relevance is being questioned by others. Yet the arguments in favor of the antiquity of the targumic traditions are strong.—D.J.H.

637. J. NEUSNER, "From Scripture to Mishnah: The Origins of Mishnah's Division of Women," *JournJewStud* 30 (2, '79) 138–153.

In Mishnah's Division of Women, the tractates that discuss the transfer of women and of property associated therewith are either totally independent of Scripture (*Ketubot*, *Gittin*, *Qiddušin*) or essentially autonomous while using Scripture's facts (*Yebamot*). Where Mishnah goes over ground already treated in Scripture (*Nedarim*, *Nazir*, *Soṭa*), its repertoire of ideas complements that of Scripture. In its relation to Scripture, Mishnah's Division of Women contrasts with both Holy Things (essentially autonomous) and Purities (utterly dependent).—D.J.H.

638r. J. NEUSNER, *The Idea of Purity in Ancient Judaism* [NTA 18, p. 402].

L. LANDMAN, "Neusner's *The Idea of Purity*," *JewQuartRev* 70 (1, '79) 57–62.—Neusner has basically fulfilled his promise to avoid the pitfalls involved in analyzing the various states of purity and impurity as viewed by Jews of the postbiblical period. If any criticism can be made of his methodology, it concerns his assumption that all interpretations are secondary to and originate much later than the laws themselves. Comments on Neusner's understanding of specific texts are offered.—D.J.H.

639. J. NEUSNER, "Map without Territory: Mishnah's System of Sacrifice and Sanctuary," *HistRel* 19 (2, '79) 103–127.

Mishnah's Order of Holy Things concerns (1) the altar and animals and cereals offered on the altar or belonging to the altar, and (2) property and goods belonging to the altar or the sanctuary. Since the Temple lay in ruins and the Temple mount was not even accessible to Israelites, the Order of Holy Things created a map for a fictitious territory. At no point is a profound and fundamental conviction of Scripture reversed or even examined, and the suggestion is that Scripture's message is not only valid but also exhaustive. The sages took over the tasks of the priesthood and transformed the people of Israel into the pivot of the cosmos, in lieu of the cult.—D.J.H.

640. J. NEUSNER, "Die Verwendung des späteren rabbinischen Materials für die Erforschung des Pharisäismus im 1. Jahrhundert n. Chr.," *ZeitTheolKirch* 76 (3, '79) 292–309.

The assumptions that 1st-century A.D. Pharisaism can be reconstructed from rabbinic



sources and that Pharisaism was the inheritor of OT Judaism are no longer acceptable. The individual rabbinic writings must be analyzed critically with respect to their specific interests and goals before they can be used as sources for 1st-century Judaism. Moreover, the NT and Josephus say many things about the Pharisees that are conspicuously absent from the Mishnah and Tosefta.—D.J.H.

641. J. RODOŹYCKI, "Świadectwo Józefa Flawiusza o Chrystusie w świetle nowo odkrytego tekstu (Le témoignage de Joseph Flavius sur Jésus-Christ)," *ŻycieMyśl* 29 (7–8, '79) 75–80.

The authenticity of the *testimonium Flavianum* (Ant. 18:63–64) has been supported by S. Pines's publication in 1971 of an Arabic translation of the text from *Chronicles of Agapius* based on the Syriac translation of the Greek original. The present evidence suggests that the statement on Jesus' messiahship was modified by a Christian hand, but that the rest of the text is essentially authentic.—J.P.

642. S. SABUGAL, "La exégesis bíblica de Aristóbulo y del pseudo-Aristeas," *Revista Agustiniana de Espiritualidad* [Calahorra, Spain] 20 (61–62, '79) 195–202.

An examination of the exegetical principles and methods applied by the Alexandrian-Jewish writers Aristobulus and ps.-Aristeas reveals the apologetic and missionary intent of their work. Aristobulus relied heavily on allegorical symbolism and midrashic paraphrase, and ps.-Aristeas emphasized ethical symbolism.—D.J.H.

643. R. F. SURBURG, "Rabbinical Writings of the Early Christian Centuries and New Testament Interpretation," *ConcTheolQuart* 43 (4, '79) 273–285.

Acquaintance with the Mishnah, Midrashim, Tosefta, and other rabbinic writings is necessary for an adequate understanding of the Gospels and Epistles. The article discusses the origin and character of the rabbinic writings and evaluates some books on rabbinic exegesis and the NT. A bibliography is appended.—D.J.H.

644. A. SUŚKI, "Wprowadzenie do Psalmów Salomona (L'introduction aux Psaumes de Salomon)," *StudTheolVars* 17 (1, '79) 187–244.

This extensive introduction to *Psalms of Solomon* discusses topics such as the manuscripts, title, original language and various translations, literary forms, historical setting, and theology of the document.—J.P.

645. J. C. VANDERKAM, "The Origin, Character, and Early History of the 364-Day Calendar: A Reassessment of Jaubert's Hypotheses," *CathBibQuart* 41 (3, '79) 390–411.

There is no convincing argument against A. Jaubert's hypothesis that the 364-day solar or sabbatical calendar known from *Jubilees* and other intertestamental writings was used by the priestly writers and editors of late books in the Hebrew Bible. However, her theory that emphasis on three liturgical weekdays (Sunday, Wednesday, and Friday) lies at the heart of the calendar fails to explain the evidence. The 364-day calendar was probably the official cultic calendar during the early centuries of the Second Temple. Only after the religious persecutions of Antiochus IV Epiphanes in 167 B.C. is there clear evidence in the sources (e.g. *Jubilees* and the Qumran writings) that a lunar calendar regulated the festival year.—D.J.H.

646. J. C. M. VAN WINDEN, "The First Fragment of Philo's *Quaestiones in Genesim*," *Vig Christ* 33 (4, '79) 313–318.

In editing the Greek text of the first fragment of Philo's *Quaestiones et solutiones in Genesim*, F. Petit conjectured *hoion te* for *oionte* or *oiontai* of the manuscripts and read *ē* instead of the article *hē* before *anaphora*. The second conjecture has to be accepted, but in the first case the manuscript reading should be retained.—D.J.H.

647. H.-F. WEISS, "Pharisäismus und Hellenismus. Zur Darstellung des Judentums im Geschichtswerk des jüdischen Historikers Flavius Josephus," *OrLitZeit* 74 (5, '79) 421–433.

Though Josephus was primarily a historian of Judaism, his writings reflect substantial knowledge of Pharisaism and a clear sympathy toward it. But he also knew a great deal about Hellenistic philosophy and often adopted the terms and concepts of Stoicism. The aim of his work was to show that Judaism based on the Law was the true philosophy. The debate about whether Josephus was a Pharisee or a Hellenist rests on a false distinction.—D.J.H.

648. D. WEISS HALIVNI, "Contemporary Methods of the Study of Talmud," *JournJewStud* 30 (2, '79) 192–201.

Three major methods of talmudic study can be distinguished: the conceptual method employed by the overwhelming majority of yeshiva students, the critical method employed by academically trained scholars and students, and the dialectically critical method, which may be employed by more talmudic students in the future. The conceptual method concentrates on the logical exploration of the statement under discussion, and the critical method attends to the statement's textual variants and parallels. The dialectically critical method focuses on the evolving nature of the statement and looks for meaning beneath the textual surface.—D.J.H.

### *Greco-Roman Backgrounds*

649. B. HARTMANN, "Kanttekeningen bij Herodotus de godsdiensthistoricus" [Marginal Notes concerning Herodotus the Historian of Religion], *NedTheolTijd* 33 (4, '79) 265–274.

With Herodotus, the father not only of history but also of the history of religion, the comparative study of religion began. He was probably the first historian to use the *interpretatio descriptionis*, giving Greek names to foreign deities in order to present and explain them to Greek readers. The *interpretatio descriptionis* is to be distinguished from the *interpretatio venerationis*, by which historians took over and integrated elements of foreign beliefs into their own religion.—J.L.

650. C. B. R. PELLING, "Plutarch's method of work in the Roman Lives," *JournHellStud* 99 ('79) 74–96.

(1) Plutarch's six later Roman lives—*Pompey*, *Cato*, *Crassus*, *Caesar*, *Brutus*, and *Anthony*—stand closely together and show peculiarities that are best explained in terms of simultaneous preparation. (2) In collecting data Plutarch drew on biographies, memoirs, histories, firsthand contemporary material, his own earlier work, and surviving oral traditions, but the writings of Asinius Pollio were his principal source, accounting for three quarters of his narrative. We can assume that, like most Greek and Roman historians, Plutarch completed his



preliminary reading with little note-taking and then composed with one source before his eyes, relying on his memory of the other sources for supplementary material. The physical awkwardness of working with papyrus rolls helps to explain this procedure.—E.G.B.

651. C. L. THOMPSON, "Cicero's Editing of Mythographic Material in the *De Natura Deorum*," *Classical Journal* [Boulder, CO] 75 (2, '79-'80) 143–152.

In all three books of the *De natura deorum* where Cicero's Epicurean, Stoic, and Academic spokesmen discuss myth, the accounts are paralleled by independent Greek versions. By comparing the Latin and Greek accounts, we can trace Cicero's ways of shaping his material: inserting Roman examples while following the general order of his models, supplying introductions and conclusions to frame borrowed material, and associating items by repeating important words and ideas.—E.G.B.

### *The Early Church*

652. H. W. ATTRIDGE, "The Original Text of Gos. Thom., Saying 30," *Bulletin of the American Society of Papyrologists* [Missoula] 16 (3, '79) 153–157.

Comparison of the Oxyrhynchus Greek fragment and the Nag Hammadi Coptic version of *Gospel of Thomas* 30 yields the following reconstruction: "Jesus said, 'Where there are three, they are without God, and where there is but a single one I say that I am with him.' " The logion asserts that any group of people lacks the divine presence; it must be read in connection with other remarks concerning the *monachos* (see *Gospel of Thomas* 11, 16, 22, 23, 49, 75, 106).—D.J.H.

653. S. BACCHIOCCHI, "Rome and the Origin of Sunday Observance," *Encounter* 40 (4, '79) 359–375.

This brief summary of the author's *From Sabbath to Sunday* [NTA 22, p. 231; see § 23–318] argues that the adoption of Sunday observance in place of the Sabbath occurred not in the church of Jerusalem by apostolic authority to commemorate Christ's resurrection, but rather several decades later, seemingly in the church of Rome and solicited by external circumstances.—D.J.H.

654. B. BAGATTI, "L'origine gerosolimitana della preghiera *Supra quae* del Canone Romano," *BibOr* 21 (2, '79) 101–108.

The idea of Christ as God's angel and the mention of the sacrifices of Abel, Abraham, and Melchizedek in the *Supra quae* prayer from the Roman Canon indicate that it originated with the Christian community at Jerusalem.—D.J.H.

- 655r. R. BRÄNDLE, *Die Ethik der "Schrift an Diognet"* [NTA 23, p. 116].

K. WENGST, "'Paulinismus' und 'Gnosis' in der Schrift an Diognet," *ZeitKirchGesch* 90 (1, '79) 41–62.—Brändle has provided a better foundation for the common opinion that the author of *Diognetus* learned much from Paul. However, he has not adequately brought out important differences between Paul and *Diognetus*. Paul's experiences of suffering have a christological basis (see 1 Cor 4:10–12; 2 Cor 4:7–12; 6:4–10), but in *Diognetus* 5:11–17 the hostile attitude of the world is traced to ignorance. The author of *Diognetus* describes Christian existence by means of spatial categories (i.e. earth and heaven), without a temporal, eschatological dimension (cf. Phil 3:20–21). The discussion of the imitation of God in *Diognetus* 10:3–8 has more

contacts with Philo's writings than with Ephesians 5, and the soteriology of the document represents the Paulinism of the early Christian gnostics.—D.J.H.

656. C. KANNENGIESSER, "Bulletin de théologie patristique. Ignace d'Antioche et Irénée de Lyon," *RechSciRel* 67 (4, '79) 599–623.

The first part of this bulletin considers five recent studies relating to Ignatius of Antioch (by J. Rius-Camps, R. Joly, W. A. Meeks and R. L. Wilken, H. Paulsen, S. Zañartu), and the second part discusses nine books on Irenaeus and related topics.—D.J.H.

657. J. S. KLOPPENBORG, "Didache 16:6–8 and Special Matthaean Tradition," *ZeitNTWiss* 70 (1–2, '79) 54–67.

A detailed comparison of *Didache* 16:6–8 with Mt 24:30–31; 25:31 and their Markan parallels, concentrating especially on redactional elements, shows that none of the current hypotheses of the dependence of *Didache* on Mt or on Synoptic sources can be maintained. *Didache* 16:3–8 in fact tends to agree with Mt only when Matthew is using his special source, not when he is using Mk. Thus *Didache* 16:6–8 and Mt appear to be independent developments of a common apocalyptic tradition.—G.W.M.

658. O. KNOCH, "Wie benützt die nachapostolische Kirche das Wort der Hl. Schrift? Überlegungen zum gegenseitigen Verhältnis," *BibKirch* 34 (4, '79) 116–122.

Christian documents written between A.D. 90 and 160 (late NT books, Apostolic Fathers, Justin) are examined with reference to their statements about the meaning and function of the "word of God," the writings considered to be Holy Scripture, the uses of these writings, their significance for the *regula fidei*, and their doctrinal authority. The postapostolic documents show in a striking way that the word of God and the church really belong together.—D.J.H.

659. J. KÜRZINGER, "Papias von Hierapolis: Zu Titel und Art seines Werkes," *BibZeit* 23 (2, '79) 172–186.

The original title of Papias' work was *Logiōn kyriakōn exēgēsis*; it was a presentation of accounts concerning the Lord Jesus. This title and Papias' comments on Mk and Mt suggest that he intended it as a Gospel. He apparently hoped that his narrative would stand beside the canonical Gospels.—D.J.H.

660. F. MANNS, "L'affrontement entre le judaïsme rabbinique et le judéo-christianisme," *Antonianum* 54 (2–3, '79) 225–254.

In an effort to underline the importance of the birth of Christianity as a historical factor and its effects on rabbinic Judaism, the article examines the encounter between rabbinic Judaism and Jewish Christianity with reference to these topics: the repentance and tomb of Adam, the death of Abel, Enoch, Balaam as the prophet of the nations, the Suffering Servant of Isaiah 53, the superiority of the Law to the Prophets, the place of the Holy Spirit, the struggle against the two powers, Jonah, liturgical reforms, ritual purity, reactions to miracles, the allegorical interpretation of Canticles, and the Targums.—D.J.H.

661. B. MCNEIL, "A Liturgical Source in Acts of Peter 38," *VigChrist* 33 (4, '79) 342–346.

The treatment of a crucifixion in the imitation of Christ at the end of *Acts of Peter* 38 is closely paralleled by material in *Odes of Solomon* 27:1–3; 42:1–2; and 35:7. The two writers probably used a common source.—D.J.H.



662. H. PAULSEN, "Papyrus Oxyrhynchus I. 5 und die *DIADOCHĒ TŌN PROPHĒTŌN*," *NTStud* 25 (4, '79) 443–453.

In the commentary on *Mandates* 11:9–10 found in the fragment P. Oxy. I.5, the term *sōmateion* is not a tautology with *taxis* but, as in Ignatius, *Smyrn.* 11:2, refers to the ecclesiastical concretizing of the *sōma Christou*. The corrupt lines *hoti de dochē dektikon estin* may conjecturally be restored as *hoti de diadochē dektikon estin*. In this case the fragment is an important witness to the use of *diadochē* in connection with prophets and prophecy. It probably belongs to an early phase of the Montanist controversy.—G.W.M.

663. C. I. K. STORY, "The Text of Ignatius' *Letter to the Trallians* 12:3," *VigChrist* 33 (4, '79) 319–323.

The last line of Ignatius' *Trallians* 12:3 originally read *eis to kataxiōthēnai me tou klērou, hou peri keimai, epitychein* ("in order that I may be considered worthy to obtain the lot for which I am appointed"). This reading conforms to the rules of Greek grammar, the evidence of the Coptic version, and Ignatius' understanding of his goal in life.—D.J.H.

664. J. WHITTAKER, "Christianity and Morality in the Roman Empire," *VigChrist* 33 (3, '79) 209–225.

Except in outbursts of oratorical excess like Tertullian's *Ad Scapulam*, Christians of the early centuries did not claim as a distinguishing mark of their religion the extension of charity to their enemies, nor was such charity held by contemporary pagans to be a unique feature of Christianity. Rather, the realization of universal charity was the commonly accepted ethical ideal of later antiquity, to which neither Christians nor pagans could claim any exclusive right of ownership. Moreover, patristic discussions of universal charity are inextricably compounded with the ethical terminology and theory of the pagan world.—D.J.H.

665. S. ZAÑARTU, "Les concepts de vie et de mort chez Ignace d'Antioche," *VigChrist* 33 (4, '79) 324–341.

This summary of *El concepto de zōē en Ignacio de Antioquía* [NTA 22, p. 239] discusses the physical death of Christ and martyrdom, the concept of life with reference to Christ and to unity, and the struggle between life and death. The concept of *zōē* was central for Ignatius, and the formula "Christ, our life" is a good synthesis. Three external factors influenced his thought: heresy and schism, imminent martyrdom, and the atmosphere within the Christian communities of Asia Minor.—D.J.H.

Early Church, § 24–558.

### *Gnosticism*

666. C. COLPE, "Heidnische, jüdische und christliche Überlieferung in den Schriften aus Nag Hammadi VIII," *JahrbAntChrist* 22 ('79) 98–122.

Continuing the discussion of the Jung Codex (CG I) begun in the preceding installment [§ 23–1071], this article first considers the understanding of redemption and resurrection in *Treatise on Resurrection*. Then *Tripartite Tractate* is examined in detail in an effort to determine its character and its relations with other writings. The major documents in the Jung Codex represent four intellectual possibilities: Harpocratic revelation-magic (*Apocryphon of James*),

oriental wisdom (*Gospel of Truth*), Jewish and Persian hope for resurrection (*Treatise on Resurrection*), and late Greek philosophical speculation on the self (*Tripartite Tractate*).—D.J.H.

667. L. W. COUNTRYMAN, "The Intellectual Role of the Early Catholic Episcopate," *Church History* [Chicago] 48 (3, '79) 261–268.

Both Catholic clergy and gnostic teachers served intellectual functions in the churches of the 2nd and early 3rd centuries, but the social effects were disparate. Whereas the Catholic clergy guarded its community's social boundaries by strengthening ideological definitions, the gnostic teachers fostered an inner sense of distinctive essence by elaborating myths and systems. Both intellectual functions were inherited from the church of the 1st century (e.g. Paul).—D.J.H.

668. I. P. CULIANU, "'Démonisation du Cosmos' et dualisme gnostique," *RevHistRel* 196 (1, '79) 3–40.

After reviewing the formation and development of the Greek idea of a heavenly eschatology, the article discusses the representation of a celestial inferno (i.e. Hades in the sky) and criticizes the view that Heraclides of Pontus was the author of that doctrine. Then it analyzes the concepts, theories, and images that issued in the idea of a demonized cosmos, which is present in Jewish apocalyptic writings and was essential to the development of gnostic dualism. The Jewish doctrine of guardian angels for individual nations and the association of those powers with Satan or the Angel of Death contributed much to the gnostic concept of the archons.—D.J.H.

669. E. DASSMANN, "Paulus in der Gnosis," *JahrbAntChrist* 22 ('79) 123–138.

Though Valentinus and his disciples showed a special interest in Paul, they did not regard him as the only authority. A chasm exists between the Pauline and gnostic understandings of eschatology and resurrection, Christology, and soteriology and election. Only the spiritual-symbolic exegesis of the gnostics could have made the antignostic Paul into a chief witness for gnosticism.—D.J.H.

670. F. T. FALLON, "The Gnostics: the Undominated Race," *NovTest* 21 (3, '79) 271–288.

In Greek literature the term *abasileutos* originally had a political sense ("kingless") and usually a negative connotation, but later it assumed a metaphorical sense ("undominated") based on an inner attitude and bore a positive connotation. Among the gnostics the positive sense of *abasileutos* was extended to refer to those who were free from the tyranny of the heavenly ruler. Those who were free included both the gnostics and the transcendent beings; they were called the "undominated race." The epithet could also be applied to aspects of the transcendent realm.—D.J.H.

671. P. FREDRIKSEN, "Hysteria and the Gnostic Myths of Creation," *VigChrist* 33 (3, '79) 287–290.

The term *hysterēma* ("deficiency") appears in two Nag Hammadi documents and in two of the heresiologists' reports on gnostic beliefs. All four sources conjoin the ideas of deficiency and femaleness. The related word *hystera* ("womb") is used in connection with Sophia as an element of a gynecological pun: Just as the womb works havoc when, dry because the lack of intercourse, it wanders to the higher parts of the body, so Sophia literally causes chaos when she forsakes the male half of her syzygy and wanders from her proper place to seek the Father



above. Grogginess, sleep, pain, and disorder result both for the hysterical woman and for the dweller in the lower realm.—D.J.H.

672. K. KOSCHORKE, "Eine gnostische Paraphrase des johanneischen Prologs. Zur Interpretation von 'Epistula Petri ad Philippum' (NHC VIII,2) 136,16–137,4," *VigChrist* 33 (4, '79) 383–392.

*Letter of Peter to Philip* 136:16–137:4 contains many obvious allusions to Jn 1:1–18. The passage both paraphrases and mythologizes the Johannine Prologue. It presupposes a sharp dualism, emphasizes the Savior's movement upward rather than downward, and views the human vessel of the Savior as the prototype of all who are capable of being redeemed.—D.J.H.

673. G. LÜDEMANN, "Zur Geschichte des ältesten Christentums in Rom. I. Valentin und Marcion. II. Ptolemäus und Justin," *ZeitNTWiss* 70 (1–2, '79) 86–114.

(1) It is widely held that Valentinus and Marcion were unsuccessful in becoming members of the church at Rome. A careful examination of the sources, however—chiefly Justin, Irenaeus, and Tertullian—shows that Marcion first left the church on his own initiative in order to found his own church and that Valentinus remained within the Roman community where he taught, probably as a school leader, for two decades. (2) A comparison of Justin and Ptolemy (who is to be identified with the martyr of A.D. 152 mentioned in *Dialogue* II 2:9) shows that both taught simultaneously in the Roman church and shared a strong opposition to Marcion. Though Ptolemy was later recognized as a heretic, he played a role in the formation of Christian theology; his *Letter to Flora* is an important though much neglected document of the early Roman church.—G.W.M.

- 674r. J. E. MÉNARD (ED.), *L'Authentikos Logos* [NTA 22, pp. 235–236].

J. ZANDEE, "L'Authentikos Logos," *BiblOr* 35 (1–2, '78) 3–21.—After discussing the positions taken in the introduction to *Authoritative Teaching* and listing forms that deviate from standard Sahidic, the article treats various problems in Ménard's text and translation and then provides fifteen pages of supplementary comments. Ménard's view that *Authoritative Teaching* is a non-Christian, gnostic text is incorrect. It is better understood as the product of a Hellenizing form of Christianity.—D.J.H.

675. T. ORLANDI AND G. MANTOVANI, "Studi Copti n. 3," *VetChrist* 16 (1, '79) 111–129.

The final seven pages in this bulletin of Coptic studies present Mantovani's summaries of fifteen articles on various aspects of gnosticism and Manicheism. In the preceding sections Orlandi treats Coptic bibliographic tools, linguistics, history, and literature.—D.J.H.

676. M. L. PEEL, "The 'Decensus ad Inferos' in 'The Teachings of Silvanus' (CG VII, 4)," *Numen* 26 (1, '79) 23–49.

The two accounts of Christ's *decensus ad inferos* in *Teachings of Silvanus* 103:28–104:14 and 110:18–111:4 identify the descent with Christ's incarnation and Hades with this world. This transposition is the result of an ascetic tendency on the author's part, which has been influenced by Jewish-Christian views of the Savior's disguised descent and a very negative experience with the world. The two accounts derive from a common oral tradition and display fundamental indebtedness to Ps 107(106):10–16. Comparison with other accounts in patristic literature from the 2nd to the 5th century A.D. points toward the early 3rd century as the most probable date of *Teachings of Silvanus*.—D.J.H.

677. J. M. ROBINSON, "The Discovery of the Nag Hammadi Codices," *BibArch* 42 (4, '79) 206–224.

The article gives a detailed account of the discovery of the Nag Hammadi documents in 1945 at the cliff called Jabal al-Tārif. It also explains the role of the "middlemen" in acquiring the codices and narrates how the discovery became public and the research began. [The same issue contains articles by B. Van Elderen on the first three seasons of the Nag Hammadi excavation (pp. 225–231), P. Grossmann on the Basilica of St. Pachomius (pp. 232–236), L. Habachi on sixth-dynasty discoveries at Jabal al-Tārif (pp. 237–238), and Robinson on getting the Nag Hammadi library into English (pp. 239–248).]—D.J.H.

678. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum VIII," *NovTest* 21 (4, '79) 357–382.

This eighth in the series of supplementary bibliographies [see § 24–331] to Scholer's *Nag Hammadi Bibliography 1948–1969* (1971) lists 205 books, articles, and reviews under four headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. Some addenda and corrigenda to the previous bibliographies are supplied. This installment contains items published in 1978 as well as earlier items not previously included.—D.J.H.

679. J. SELL, "Simon Peter's 'Confession' and *The Acts of Peter and the Twelve Apostles*," *NovTest* 21 (4, '79) 344–356.

The "I am" statement identifying the speaker as Jesus Christ in *Acts of Peter and the Twelve Apostles* 8:35–9:15 was consciously based on the Matthean version of Simon Peter's confession (Mt 16:16). The context of the "I am" statement reflects some of the tractate's central themes (service, the individuality of Peter, the nonrecognition of Jesus) and is strikingly congruent with the ideology expressed in Mt 16:13–19.—D.J.H.

680. R. VAN DEN BROEK, "The Authentikos Logos: A New Document of Christian Platonism," *VigChrist* 33 (3, '79) 260–286.

(1) *Authoritative Teaching* presents a doctrine of the soul that is thoroughly Platonic rather than gnostic. This is evident from the terminology, the idea of the earthly struggle and ascent of the soul, and the concept of the Father's will. (2) The author and the people addressed by the work knew the NT and were Christians. The allusions to NT phrases and the description of the soul's final happiness make this clear. The tractate represents a type of Alexandrian Christianity current in the last decades of the 2nd century A.D.—D.J.H.

681. R. VAN DEN BROEK, "Niet-gnostisch christendom in Alexandrië voor Clemens en Origenes" [Nongnostic Christianity in Alexandria before Clement and Origen], *Ned TheolTijd* 33 (4, '79) 287–299.

*Sentences of Sextus*, *Authoritative Teaching*, and *Teachings of Silvanus* date from around the end of the 2nd century A.D. These writings were probably composed in Alexandria, and their theological outlooks share many common elements. Examination of their anthropology and soteriology leads to the conclusion that before Clement, aside from the gnosticizing Christians, there were Christians in Alexandria influenced by Platonism who became the forerunners of the later encratites. W. Bauer's thesis, according to which Alexandrian Christianity before Clement was of a predominantly gnostic character, should be corrected in light of these new findings.—J.L.



# BOOK NOTICES

## THE NEW TESTAMENT: GENERAL

K. ALAND, *Neutestamentliche Entwürfe*, Theologische Bücherei 63 (Munich: Kaiser, 1979, paper DM 60) 413 pp. ISBN: 3-459-01191-2.

A collection of twelve articles by Aland on various aspects of NT study: the NT in the early church (1967), the relation between church and state according to the NT and 2nd-century witnesses, eschatological expectation in the NT and the early church, the prehistory of Christian baptism (1972), the status of children in the early Christian communities and their baptism (1967), James as the Lord's brother and the letter of James (1944), the ending of Mk (1974), the ending and original form of Romans, the origin of the Pauline corpus, the punctuation of Jn 1:3-4 [§ 13-919], the Coptic NT (English version, 1977), and the modern editions of the Greek NT (English version, 1977). All the articles appear in German.

*Begegnung mit dem Wort. Festschrift für Heinrich Zimmermann*, ed. J. Zmijewski and E. Nellessen, Bonner Biblische Beiträge 53 (Bonn: Hanstein, 1980, DM 96) 424 pp., plate. Bibliographies. Indexed. ISBN: 3-7756-1064-2.

Eighteen articles prepared in honor of Professor Zimmermann on the occasion of his 65th birthday: S. Légasse on Mt 5:17 and its supposed paracanonical tradition, J. B. Bauer on the *porneia* clauses in Mt 5:32 and 19:9, J. Ernst on the Peter tradition in Mk, K. Kertelge on the Last Supper in Mk, J. Zmijewski on faith and its power (Mt 17:20; 21:21; Mk 11:23; Lk 17:6), R. Laufen on kingdom and church in light of the parable of the mustard seed, R. Schnackenburg on tradition and interpretation in the sayings material of Jn, G. Schneider on God and Christ as *kyrios* according to Acts, E. Nellessen on the appointment of elders by Barnabas and Paul according to Acts 14:23, U. Borse on the composition history of Acts 14:27-15:35, F. Mussner on the identity of "the whole seed" of Abraham in Rom 4:16, J. Kremer on letter and Spirit in 2 Cor 3:6b, W. Trilling on Antichrist and the papacy in the history of the interpretation of 2 Thes 2:1-10a, H. Schürmann on Jesus' understanding of his own death, K. H. Schelkle on charism and office, P. Mikat on NT views of political authority, O. Knoch on the attitudes of the Apostolic Fathers toward Israel and Judaism, and K. Kliesch on the historical-critical method and religious education. A photograph of the honoree, a bibliography of his writings, and a greeting from the editors are included.

S. BRETON, *Écriture et Révélation*, Cogitatio fidei 97 (Paris: Cerf, 1979, paper) 176 pp. ISBN: 2-204-01304-8.

This attempt at rethinking the classic theological issue of "Scripture and revelation" contains chapters on the idea of scriptural space, the book and its form of unity, the book and the written "thing," the written thing and its modes of presentation, and the written thing and the revealed thing. The final chapter presents questions, perspectives, and conclusions. Breton establishes the relation of revelation with the word of God by mediation of a written *logos*, which presents itself in an ecclesial reading under the distinct and connected modes of the thing perceived, of a quasi-poetic resonance, and of an instrument for action.

J. DELORME (ED.), *Sémiotique et Bible*, nos. 1-16 (Lyon: Centre pour l'Analyse du Discours Religieux, 1975-79, paper).

Published four times per year in fascicles of about sixty pages each, this bulletin of "studies and exchanges" concerns the semiotic analysis of biblical texts. It includes explanations of theories of semiotic analysis, applications of semiotic methods to particular OT and NT texts, review articles on important books, reports on conferences, and news items. Among the contributors are J. Delorme, I. Almeida, and F. Genuyt; several articles are the results of group efforts. The bulletin is available from the Centre pour l'Analyse du Discours Religieux (CADIR), 25 rue du Plat, 69288 Lyon, France. The current price is 10 F for each issue and 40 F (35 F in France) for the year. In the future articles dealing with NT issues will be abstracted in NTA.



*Einheitsübersetzung der Heiligen Schrift. Das Neue Testament* (Stuttgart: Katholische Bibelanstalt, 1979, soft cover DM 10.80; Stuttgart: Deutsche Bibelstiftung) 662 pp., 4 maps. Indexed. ISBN: 3-920609-17-4.

This volume contains the revised NT section of the new German ecumenical translation of the Bible. It has now been officially approved by Catholic and Evangelical bishops in Germany, Austria, and other German-speaking areas. Accompanying the translations are brief introductions to parts of the NT (Gospels, Pauline letters, Pastorals, Catholic epistles) and to the individual books, as well as brief explanatory notes at the foot of the pages, cross-references, and six appendixes. O. Knoch recently described the history and significance of this project in an article in *BibKirch* [§ 23-45].

*Exegetisches Wörterbuch zum Neuen Testament I*, Lieferungen 5-8, 2 vols., ed. H. Balz and G. Schneider (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1979, paper DM 39.90 each) cols. 513-1023. Bibliographies. Indexed. ISBN: 3-17-005263-2 (Lfg. 5-6); 3-17-005389-2 (Lfg. 7-8).

The format and goals of this new exegetical dictionary of the NT were described in *NTA* 24, p. 73. These fascicles begin with the conclusion of the article on *Bēthzatha* and end with the entry on *ekptyō*. Among the major contributors are H. Balz, O. Böcher, U. Busse, G. Dautzenberg, D. Dormeyer, J. Eckert, G. Friedrich, M. E. Glasswell, H. Goldstein, V. Hasler, A. J. Hess, H. Hübner, K. Kertelge, A. Kretzer, G. Lüdemann, H.-J. van der Minde, L. Oberlinner, G. Petzke, K.-H. Pridik, H.-J. Ritz, D. Sängner, G. Schille, G. Schneider, F. Staudinger, N. Walter, and H. Weder. The ninth fascicle will complete the first volume of the project.

D. FREIDAY, *The Bible—Its Criticism, Interpretation and Use—in 16th and 17th Century England*, Catholic and Quaker Studies 4 (Pittsburgh: privately published, 1979, paper \$8.50) iii and 195 pp. Bibliography. Indexed.

After three introductory chapters, this volume studies individuals who made significant contributions to or who influenced English biblical scholarship in the 16th and 17th centuries: the Pauline renaissance (J. Colet), a pastoral interpretation (W. Tyndale), a biblical liturgy (T. Cranmer), law (R. Hooker), linguistic and historical exegesis (H. Grotius), do-it-yourself preaching (J. Wilkins), transforming the Bible into allegory (J. Bunyan), how to read the Bible (R. Baxter), providential and experiential exegesis (J. Owen), interpreting spiritual truths (S. Fisher), and heralding modern biblical criticism (R. Simon). Freiday places special emphasis on the nature of revelation, the changing world of thought, the relation between sense experience and intellection, and the role of humanism. The book is available from Catholic and Quaker Studies, 1110 Wildwood Ave., Manasquan, NJ 08736. The European distributor is Woodbrooke Extramural Services, 1046 Bristol Road, Birmingham B29 6LJ, UK.

E. FUCHS, *Wagnis des Glaubens. Aufsätze und Vorträge*, ed. E. Grötzing (Neukirchen-Vluyn: Neukirchener, 1979, paper DM 48) 285 pp. Indexed. ISBN: 3-7887-0586-8.

In this collection of twenty-three articles by Fuchs, the following relate most directly to NT studies: canon and kerygma (1966), the NT and the word of God [§ 17-246], office and church in the NT, the task of a Christian theology [§ 7-24], the logic of Pauline faith (1966), faith without circumlocution in 2 Cor 5:1-5 (1969), the lordship of Christ in 1 Cor 6:12-20 (1973), and the part of the Spirit in Paul's faith according to Romans 8 [§ 20-530].

E. GALBIATI, *Scritti minori*, 2 vols. (Brescia: Paideia, 1979, paper 30,000 L) 847 pp., plate. Bibliographies.

This collection of fifty-nine articles honors Galbiati on the occasion of his sixty-fifth birthday. Among the twenty-two biblical problems and themes treated in the first volume are the relationship between exegesis and theology [§ 8-468], the historical value of the Gospels [§ 9-840], literary genre and history in Mt 1-2 [§ 18-462], the structure of Jn 2-4 [§ 18-916], biblical eschatology [§ 19-281], the eschatology of 1-2 Peter (1967), and Qumran and the NT (1971). A photograph of Galbiati and a bibliography of his writings (compiled by A. Passoni Dell'Acqua) as well as a foreword by G. Biffi, a preface, and a *tabula gratulatoria* are included. The second



volume contains twenty-five articles on Gospel passages arranged according to the course of Jesus' life and twelve articles on ecumenism, liturgy, and other topics.

S. GIVERSEN, *Det ny Testaments Teksthistorie* (Copenhagen: Gad, 1978, paper 120.25 D. kr.) 168 pp., 24 plates. Bibliography. Indexed. ISBN: 87-12-23780-9.

After discussing the material and formal conventions of book production in antiquity and the Middle Ages, this introduction to NT textual criticism describes the Greek manuscripts of the NT, the ancient translations of the NT, the citations of the NT in patristic literature, and the oldest printed editions and the Textus Receptus. Chapters on the development and results of textual criticism and on methodology are followed by twenty-five photographs of various NT manuscripts and printed editions. Giversen is the author of *Apocryphon Johannis* (1963).

J. H. GOTTCENT, *The Bible as Literature. A Selective Bibliography* (Boston: Hall, 1979, \$22) xvii and 170 pp. Indexed. LCN:79-17450. ISBN: 0-8161-8121-7.

Designed primarily for those trained in secular literary studies, this annotated bibliography on the Bible as literature provides information about books and articles published or reissued between 1950 and mid-1978 that focus on plot, characterization, structure, and uses of language as they contribute to theme. The material is presented under eight major headings: editions and translations, general reference works, the Bible as a whole, the OT as a whole, individual OT books, the Apocrypha, the NT as a whole, and individual NT books. The basic principle of selection has been to include items cited as useful by professionals working on the Bible as literature.

P. HENRY, *New Directions in New Testament Study* (Philadelphia: Westminster, 1979, cloth \$19.95, paper \$9.95) 300 pp. Bibliography. Indexed. LCN: 79-16267. ISBN: 0-664-21376-6 (cloth), 0-664-24283-9 (paper).

Henry, chairperson and professor in the department of religion at Swarthmore College in Swarthmore, PA, maintains that NT study not only is becoming more conversant with the liberal arts generally but also offers new possibilities for Christians committed both to the church and to rigorous thinking. After remarks on the new context of NT study, he explores the positive implications of historical thinking and shows how several questions confronting NT interpreters today were already apparent in the formative Christian centuries. Discussions of the Jewish matrix of and the gnostic challenge to early Christianity are followed by chapters on Jesus and Paul. Also included are evaluations of sociology and of comparative religion and psychology as ways of approaching the NT, an account of the development of Roman Catholic biblical scholarship during the past thirty years, and a consideration of what the new directions in NT study mean in relation to our own age.

A. A. HODGE AND B. B. WARFIELD, *Inspiration* [1881] (Grand Rapids: Baker, 1979, paper \$2.95) xiv and 108 pp. Bibliographies. Indexed. ISBN: 0-8010-4222-4.

This volume makes available again the lengthy article on the inspiration and inerrancy of Scripture written by Hodge and Warfield and published in *Presbyterian Review* 2 (1881) 225-260. Both the positive meaning of the doctrine and the weakness of the objections to it are treated. Two short articles by Warfield (1881; 1883) are also included. For this edition R. R. Nicole has supplied an introduction, four appendixes, a bibliography of works cited by Warfield and indexes.

A. M. JOHNSON (ED.), *Structuralism and Biblical Hermeneutics. A Collection of Essays*, Pittsburgh Theological Monograph Series 22 (Pittsburgh: Pickwick, 1979, paper \$11.95) vi and 228 pp. Bibliography. Indexed. LCN: 79-9411. ISBN: 0-915138-19-0.

After Johnson's introductory essay on structuralism, biblical hermeneutics, and the role of structural analysis in historical research, this book presents English versions of articles by J. Pouillon on the definition of structuralism (1966), A. J. Greimas on structure and history (1966), A. Blancy on structuralism and hermeneutics [§ 18-12], X. Léon-Dufour on exegetes and structuralists [§ 15-421], R. Barthes on a structural analysis of Acts 10-11 [§ 15-571], and L. Marin on a structural analysis of Acts 10:1-11:18 [§ 15-573]. Also included are A. Blancy's fifteen supplemental theses, five short papers by C. Galland, and a sixteen-page bibliography selected by Johnson.



J. LIGHTFOOT, *A Commentary on the New Testament from the Talmud and Hebraica. Matthew—I Corinthians* [1859], Volume 1: *Place Names in the Gospels* (viii and 384 pp.); Volume 2: *Matthew—Mark* (480 pp.); Volume 3: *Luke—John* (455 pp.); Volume 4: *Acts—I Corinthians* (314 pp.), ed. R. Gandell (Grand Rapids: Baker, 1979, \$45) ISBN: 0-8010-5590-3.

Lightfoot's classic *Horae Hebraicae et Talmudicae* was originally published in Latin at intervals between 1658 and 1674. It first appeared in English translation in 1684; the present volumes reproduce the 1859 edition and contain a new six-page introduction by R. L. Harris. The first volume discusses rabbinic references to places in Palestine and then concentrates on places named in the Gospels. The other three volumes offer "Hebrew and talmudical exertations" on the Gospels, Acts, and I Corinthians in which parallels to NT texts are drawn from rabbinic and other Jewish writings.

W. H. MARE, *Mastering New Testament Greek. A Beginning Greek Grammar, Including Lesson Plans for Intermediate and Advanced Greek Students* [1977] (rev. ed.; Grand Rapids: Baker, 1979, \$9.95) x and 251 pp. ISBN: 0-8010-6064-8.

Developed during many years of teaching Greek on the seminary level, this grammar helps beginners to learn the basic principles of Koine Greek and to understand the language and thought of the Greek NT. The thirty-nine lessons consist of vocabulary, grammatical explanations, and exercises. They are synchronized with a simplified Greek version of Jn 1-5 designed to enable students near the end of the course to translate the actual Greek text of Jn 6. Lesson plans for intermediate students lead into translating more of Jn, and plans for advanced students include extensive translation of Lk. Mare is professor of NT at Covenant Theological Seminary in St. Louis, MO.

R. A. MARTIN, *An Introduction to New Testament Greek* (2nd ed.; Dubuque, IA: Wartburg Theological Seminary, 1978, paper) vi and 205 pp. Indexed. LCN: 78-62613.

The sixty-six lessons in this grammar of NT Greek are intended to be covered in a five-week intensive course of eighty-five class periods (seventeen per week), allowing periods for review, tests, and reading. The goal is to present the minimum of forms and syntax needed to enable the student to begin reading the Greek NT by the fifth week. This revision of the 1976 edition includes corrections and expansions; the major additions occur in the rules for accenting Greek words and in the appendixes on uses of the participle and syntax. The volume is distributed by the Western North Carolina Press, Dillsboro, NC. Martin is the author of *Syntactical Evidence of Semitic Sources in Greek Documents* (1974).

W. MARXSEN, *Einleitung in das Neue Testament. Eine Einführung in ihre Probleme* (4th rev. ed.; Gütersloh: Mohn, 1978, DM 28) 295 pp. Bibliographies. ISBN: 3-579-04444-3.

The first edition of this NT introduction was described in *NTA* 8, p. 280, and the English translation of the third edition (1964) was noted in *NTA* 13, p. 151. In his four-page introduction to this new edition, Marxsen situates the book with reference to traditional NT introductions and states his goal of making the fourth edition even more basic and readable. Its six major divisions are devoted to the Pauline letters, the Synoptic Gospels and Acts, the deutero-Pauline letters, the Catholic epistles, the Johannine literature, and apocalyptic literature. An initial section on NT introduction as a theological task and a final section on the NT as canon are included.

*The New King James Bible. New Testament* (Nashville—Camden—New York: Thomas Nelson, 1979, paper \$4.95) vii and 407 pp.

The result of four years of research by an international and interdenominational team of 119 scholars, editors, and church leaders, this English translation of the NT seeks to unlock for people of the late 20th century the spiritual treasures found uniquely in the King James Version of 1611. The aim is achieved largely by integrating present-day vocabulary, punctuation, and syntax wherever obscurity exists. Though the "thought-flow" and theological terminology of the original have been retained, the editors have deleted the archaic second-person pronouns and verbal endings. The new edition also contains paragraph headings, OT quotations in italic



type, and the sayings of Jesus in red ink. All participating scholars have signed a document of subscription to the plenary and verbal inspiration of the original autographs of the Bible.

A. PAUL, *Le fait biblique. Israël éclaté. De Bible à Bible*, Lectio Divina 100 (Paris: Cerf, 1979, paper 70 F) 228 pp. ISBN: 2-204-01427-3.

Seeking to supply the historical and theoretical foundations for a "theology of Scripture," this volume presents ten articles on various aspects of postexilic Judaism and early Christianity. Under the heading "Israel burst forth" there are studies on total diaspora and resurrection (1978), the Jews of Alexandria (1979), primitive Christianity [§ 23-1007], the concept of biblical prophecy in Josephus' account of Daniel [§ 20-663], and collective suicide at Masada and Jonestown. Under "from Bible to Bible" there are essays on Scripture and the church (1977), P. Beauchamp's *L'un et l'autre Testament* (1979), important stages in the Bible's history, A. Chouraqui's translation of the Bible, and the resurrection of Lazarus according to Jn 11 (1979). Paul is the author of *L'impertinence biblique* (1974) and *Intertestament* (1975).

H.-M. SCHENKE AND K. M. FISCHER, *Einleitung in die Schriften des Neuen Testaments. II: Die Evangelien und die anderen neutestamentlichen Schriften* (Gütersloh: Mohn, 1979, paper DM 38) 360 pp. Bibliographies. Indexed. ISBN: 3-579-04075-8.

The first volume of this introduction to the NT, which is devoted to Paul and the Pauline writings, was described in NTA 23, p. 238. This volume contains chapters on the literary-critical problem of the Synoptic Gospels, the tradition-historical problem, the Synoptic Gospels as historical sources, from Jesus to the Gospel, Mk, Mt, Lk, Acts, Luke's two-volume work as a whole, Jn, the Johannine letters, James, Hebrews, Revelation, Jude, and 2 Peter. Three pages of additions to the first volume are supplied. H.-G. Bethge and G. Schenke collaborated in the preparation of both volumes.

*Society of Biblical Literature 1979 Seminar Papers*, 2 vols., ed. P. J. Achtemeier, SBL Seminar Papers Series 16 and 17 (Missoula: Scholars Press, 1979, paper) vii and 261 pp. (vol. 1); vii and 253 pp. Bibliography. (vol. 2). ISBN: 0-89130-357-X ISSN: 0145-2711.

The thirty-four papers in these volumes were prepared for discussion at the 1979 meeting of the Society of Biblical Literature in New York. The first volume includes articles on Lk-Acts (R. J. Karris, B. J. Hubbard, J. B. Tyson, L. T. Johnson), the relationship between Mk and Jn (R. M. Fowler, M. H. Smith, K. E. Dewey, E. F. Glusman, L. R. Kittlaus, A. B. Kolenkow, W. Munro), the church in Asia Minor (L. W. Countryman, D. MacDonald), the Gospel before Mk (P. Parker), the structure of Jn 6 (G. Phillips, J. D. Crossan), and the agreements between Lk and Jn (F. L. Cribbs). The second volume includes studies on the righteous person in Judaism (J. J. Collins, D. Berman, R. Kimelman), Hellenistic Judaism (L. L. Grabbe, R. M. Grant, D. M. Hay), Mk (T. J. Weeden, D. O. Via), the letter of James as a Jewish-Christian document (D. L. Bartlett), Paul and sexuality (P. Zaas, R. Kroeger and C. C. Kroeger), and pronouncement stories in Plutarch's *Moralia* (R. A. Spencer).

J. L. STORY AND C. I. K. STORY, *Greek to Me. Learning New Testament Greek through Memory Visualization* (San Francisco: Harper & Row, 1979, paper \$7.95; Toronto: Fitzhenry & Whiteside) viii and 340 pp. Illustrated. Indexed. LCN: 79-1769. ISBN: 0-06-067705-8.

Designed for either classroom use or self-instruction, this introduction to Koine Greek adopts substitute English words and cartoons to aid the beginner in visualizing and retaining Greek vocabulary and grammatical concepts. Each of the twenty-one chapters contains a vocabulary list, explanations of grammatical concepts, pictorial and other memory aids, practice drills, an "enrichment" paragraph illustrating the significance of the grammatical point for interpreting the NT, and Greek texts for translation (usually selections from the Septuagint, the NT, or a patristic writing). An appendix on accents and enclitics, twelve pages of paradigms, a comprehensive vocabulary list, and an index of subjects complete the volume. C. Story is associate professor of NT at Princeton Theological Seminary; his son, J. L. Story, has taught Greek at seminaries and Bible colleges. The book is illustrated by P. A. Miller.



G. STRECKER, *Eschaton und Historie. Aufsätze* (Göttingen: Vandenhoeck & Ruprecht, 1979, paper DM 74) 399 pp. Bibliographies. Indexed. ISBN: 3-525-56148-2.

The first section in this collection of seventeen articles by Strecker concerns various aspects of NT exegesis: redaction criticism as applied to the Synoptic Gospels, the messianic-secret theory in Mk (1964), the passion and resurrection predictions in Mk 8:31; 9:31; 10:32-34 [§ 12-181], the concept of *euangelion* in Mk (1972), Matthew's understanding of history [§ 11-190], the beatitudes of the Sermon on the Mount [§ 16-147], the so-called second journey of Paul to Jerusalem in Acts 11:27-30 [§ 7-195], and redaction and tradition in Phil 2:6-11 [§ 9-629]. The second section contains articles on biblical theology: the historical and theological problem of the Jesus-quest [§ 14-446], the gospel of Jesus Christ (1975), liberation and justification (1976), and the problem of NT theology (1975). The history-of-religions studies treat Christianity and Judaism in the first two centuries (1956), Paul in the post-Pauline age [§ 15-931], and Elkesai (1959). Essays on W. Wrede (1960) and W. Bauer [§ 23-6] conclude the volume.

J. STRONG, *Strong's Exhaustive Concordance. Compact Edition* (Nashville: Broadman, 1979, paper \$12.95) 1340, 128, and 79 pp. ISBN: 0-8054-1134-8. LCN: 4211-34.

Reprint of the 1890 original. Based on the King James Version, the major part of this volume is a concordance of all the words in the Bible in English alphabetical order. Several words of context are provided, and a numerical code correlated with the Hebrew-Aramaic and Greek dictionaries supplied at the end of the volume allows the user to discover the original form of each word. A 122-page appendix lists the occurrences of very common words (e.g. a, an, and, are, as) by reference only. Every feature from the original edition has been included except the obsolete comparative concordance listing the places in which the Revised Version (1881) deviated from the KJV.

G. THEISSEN, *Studien zur Soziologie des Urchristentums*, Wissenschaftliche Untersuchungen zum Neuen Testament 19 (Tübingen: Mohr-Siebeck, 1979, DM 79) vi and 317 pp. ISBN: 3-16-142282-1.

The first three essays in this collection treat sociological analysis as a consequence of and an impulse to historical research, the sociological evaluation of religious traditions [§ 20-963], and theoretical problems of religious-sociological research and the analysis of primitive Christianity [§ 19-844]. Four articles concern the Gospels: itinerant radicalism and the tradition of Jesus' sayings in primitive Christianity [§ 18-813], discipleship and social uprooting in Jewish-Palestinian society in the 1st century A.D. [§ 22-409], Jesus' prophecy about the Temple and urban-rural tensions [§ 21-402], and the social-historical background of Mt 5:38-48 and Lk 6:27-38. The four articles devoted to Paul discuss the legitimation and support of early Christian missionaries [§ 19-1154], social stratification in the Corinthian community [§ 19-826], the strong and the weak in Corinth [§ 20-186], and social integration and sacramental activity with reference to 1 Cor 11:17-34 [§ 19-664]. Theissen is also the author of *Soziologie der Jesusbewegung* (1977).

P. VIELHAUER, *Oikodome. Aufsätze zum Neuen Testament. Band 2*, ed. G. Klein, Theologische Bücherei 65 (Munich: Kaiser, 1979, paper DM 38) xiv and 245 pp. Bibliographies. Indexed. ISBN: 3-459-01236-6.

The first volume of the late Professor Vielhauer's essays was described in *NTA* 10, p. 419. The four essays in this volume concern the image of *oikodomē* ('building') in Christian literature from the NT to Clement of Alexandria (1939 doctoral dissertation), Paul and the Cephas party in Corinth [§ 20-187], serving the Law and serving the elements in Galatians (1976), and Paul and the OT (1969). A six-page introduction by G. Klein, a bibliography of Vielhauer's writings, and an index to both volumes are included.

H. F. VON CAMPENHAUSEN, *Urchristliches und Altkirchliches. Vorträge und Aufsätze* (Tübingen: Mohr-Siebeck, 1979, DM 98) vii and 360 pp. ISBN: 3-16-141592-2.

Of these thirteen previously published studies, the following relate most directly to the NT field: unity and uniformity in the early church (1973), the origin of the concept of salvation history in Christian theology of the 1st and 2nd centuries A.D. (1970), the virgin birth in the



theology of the early church (1962), the hearing of prayer in the traditional words of Jesus and in the reflection of John [§ 22–48], the woman taken in adultery according to Jn 7:53–8:11 [§ 22–810], baptism in the name of Jesus [§ 16–686], the confession of faith in primitive Christianity [§ 17–1091], and the application of the title “Lord” to Jesus in early Christian confessional statements [§ 20–680].

B. F. WESTCOTT, *The Bible in the Church. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches* [1864] (Grand Rapids: Baker, 1979, paper \$6.95) xxiii and 316 pp. Indexed. ISBN: 0–8010–9627–8.

Published first in 1864 and then in slightly revised form in 1866 and 1885, this history of the Bible in the church contains chapters on the apostolic age, the growth of the NT, the Apostolic Fathers, the age of the Apologists, the first Christian Bible, the Bible proscribed and restored, the age of Jerome and Augustine, the Bible of the Middle Ages in the West and in the East, and the Bible in the 16th century. Appendixes on the history of the OT canon and on the oldest manuscripts of the Christian Bible are included.

## GOSPELS—ACTS

A. L. ASH, *The Acts of the Apostles. Part I. 1:1–12:25*, The Living Word Commentary 6 (Austin, TX: Sweet, 1979, \$5.25) 175 pp. LCN: 79–63269. ISBN: 0–8344–0069–3.

The seventeen-page introduction to Acts treats its place in the NT, authorship, date, sources, Luke as historian and theologian, purpose, special emphases, text, outline, and bibliography. The major part of the volume contains the RSV text at the top of the pages and the exposition presented below. The first two parts of Acts are studied under these headings: the church in Jerusalem from the ascension of Jesus to the death of Stephen (1:1–8:3) and the spread of the gospel to Samaria and the Gentiles (8:4–12:25).

R. BERGMEIER, *Glaube als Gabe nach Johannes. Religions- und theologiegeschichtliche Studien zum prädestinarianischen Dualismus im vierten Evangelium*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 112 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 54) 331 pp. Bibliography. Indexed. ISBN: 3–17–005503–8.

Prepared as a doctoral dissertation under the direction of C. Burchard and accepted in 1974 by the Evangelical theological faculty at Heidelberg, this investigation of the predestinarian dimension of Johannine dualism first explains the problems involved in determining the history-of-religions setting and the theological understanding of the Fourth Gospel. Then the themes of determinism, predestination, and dualism are explored in Jewish literature (especially the Dead Sea scrolls), and the relation between dualism and predestination is analyzed with reference to gnostic texts of non-Christian and Christian origin. The final part discusses the various levels within the Johannine corpus and treats the predestinarian premises in the Fourth Gospel according to this outline: the special place of 1 Jn, *einai ek* and predestination, divine filiation and new creation, *einai ek* and dualism, Jn 8:37–47, Jn 12:37–43, predestination and eschatology, and Christ and his own.

J. CANTINAT, *Les Actes des Apôtres. Traduits et commentés* (2nd ed.; Paris: Téqui, 1978, paper 15 F) 192 pp., 2 figs., 4 maps. Bibliography. ISBN: 2–85244–339–2.

After a fifteen-page introduction to Acts, Cantinat presents a brief exposition of each pericope and a French translation of the text. The following general outline is adopted: preamble (1:1–26), the founding of the Jerusalem church (2:1–5:42), the spread of the gospel message in Palestine and Syria (6:1–12:25), and Paul’s evangelization of the pagan world from Antioch to Rome (13:1–28:31). This edition contains a two-page preface by C. Perrot and several additions to the bibliography. The first edition was published in 1966.

B. CORSANI, *Atti degli Apostoli e lettere. Guida alla lettura della Bibbia*, Testimoni della verità (Turin: Claudiana, 1978, paper 3,500 L; Scuola Domenicale) 207 pp., 4 maps. Bibliography.

Corsani, professor of NT on the Waldensian theological faculty in Rome and author of the two-volume *Introduzione al Nuovo Testamento* (1972; 1975), relies on Acts for the basic frame-



work of his presentation, inserting discussions of the Pauline epistles where they are appropriate. The exposition of Acts and the Pauline letters is divided into thirty sections, and maps and charts are supplied as aids to understanding.

J. D. CROSSAN, *Finding is the First Act. Trove Folktales and Jesus' Treasure Parable*, SBL Semeia Supplements 9 (Philadelphia: Fortress, 1979, paper \$4.95; Missoula: Scholars Press) viii and 141 pp. Bibliography. Indexed. LCN: 79-9898. ISBN: 0-8006-1509-3. ISSN: 0145-3254.

Intended as a companion piece to *Raid on the Articulate* (1976), this synchronic study of Jesus' parable of the hidden treasure in Mt 13:44 views the verse synoptically against the proximate background of other Jewish treasure parables and the wider background of the entire treasure tradition in world folklore. There are three chapters: expedition (world treasure tales), finding (Jewish treasure stories), and loss (Jesus' treasure parable). Crossan, professor of religious studies at DePaul University in Chicago, describes Mt 13:44 as "a metaparable, a paradoxical artifact which succeeds precisely to the extent that it fails."

J. CROWE, *The Acts*, New Testament Message 8 (Wilmington, DE: Glazier, 1979, paper) xxviii and 204 pp. Bibliography. LCN: 79-53890. ISBN: 0-89453-131-X.

Crowe, an Australian Passionist and president of the Yarra Theological Union, observes in his twenty-page introduction that, though Luke had an excellent claim to the title of historian, he was primarily engaged in telling a story. The pericope-by-pericope exposition of the RSV text is presented according to this outline: the change of eras (1:1-11), witnesses in Jerusalem (1:12-5:42), Judea and Samaria (6:1-12:25), and "to the ends of the earth" (13:1-28:31).

C. T. DAVIS, *Speaking of Jesus: Toward a Theology of the Periphery* (Lakemont, GA: CSA Press, 1978, paper \$5.95) 300 pp. ISBN: 0-87707-212-4.

After sketching the rise of the historical-critical method, the author defines the task of recovering the Gospels as sacred drama and shows how the NT writers tried to confront their world with the true Jesus. Other chapters discuss the portrait of Jesus in each Gospel: Jesus as God with us (Mt), the hidden king of creation (Mk), the suffering servant-king (Lk), and the Word made flesh (Jn). The final chapter addresses the question of the unity of the gospel. Davis, who teaches in the philosophy-religion department at Appalachian State University in Boone, NC, concludes that biblical criticism must surrender its long-cherished dichotomy of the Jesus of history and the Christ of faith.

B. DE SOLAGES, *Cristo ha resucitado. La resurrección según el Nuevo Testamento*, trans. A. Martínez de Lopera (Barcelona: Herder, 1979, paper 450 ptas.) 214 pp. ISBN: 254-0763-X.

After reviewing various objections to belief in the resurrection of Jesus, this study examines resurrection faith according to the teaching of the apostles (especially Paul): the nature of the resurrected life, the apostolic proclamation, Christ's resurrection and ours, and the language of the resurrection and the parousia. The second part, which treats the reality of the appearances of the risen Lord, discusses the testimony of Paul and the various accounts in the four Gospels. The two appendixes consider the relation between exaltation and resurrection and the meaning of *hoi de edistan* in Mt 28:17. The book was originally published in French under the title *Christ est ressuscité* (1976).

D. DORMEYER, *Der Sinn des Leidens Jesu. Historisch-kritische und textpragmatische Analysen zur Markusp passion*, Bibelstudien 96 (Stuttgart: Katholisches Bibelwerk, 1979, DM 23.80) 118 pp. Bibliography. ISBN: 3-460-03961-2.

After remarks on text pragmatics and its relation to biblical theology and the traditional methods of exegesis, the author of *Die Passion Jesu als Verhaltensmodell* (1974) provides a redaction-critical and tradition-critical treatment of Mk 14:1-16:8. Then text-pragmatic analyses of parts of the Markan passion account are presented under these headings: introduction (14:1-11), the judicial process before the high court (14:55-65), the judicial process before Pilate (15:1-5), the amnesty procedure (15:6-15), and the crucifixion (15:20c-41). The study concludes with reflections on the nature and methods of text pragmatics. Dormeyer concludes that the



methods of text pragmatics lead the reader to a deeper identification with Jesus and the other figures of the passion story.

P. J. FARLA, *Jezus' oordeel over Israel. Een form- en redaktionsgeschichtliche analyse van Mc 10,46–12,40* (Kampen: Kok, 1978, paper 61.25 gld.) xi and 581 pp. Bibliography. Indexed. ISBN: 90-242-0131-4.

This form- and redaction-critical investigation of Jesus' judgment on Israel in Mk 10:46–12:40 examines each section of the passage: Bartimaeus' confession (10:46–52), Jesus' messianic entry into Jerusalem (11:1–11), the cursing of the fig tree and the purification of the Temple (11:12–25), the questions about Jesus' authority (11:27–33), the parable of the wicked tenants (12:1–12), the controversies about paying taxes, the resurrection, and the greatest commandment (12:13–34), and Jesus' criticism of the scribes (12:35–40). The central themes of the passage are said to be the judgment on Israel and the election of the Gentiles, Galilee and Jerusalem, and the initial breakthrough to the messianic secret. Farla concludes that Mk 10:46–12:40 portrays Jesus as the Messiah who proclaims to Israel God's judgment and the inauguration of the eschaton, which will be realized with the death that fully reveals Jesus' person. An eleven-page German summary is included.

G. FERRARESE, *Il concilio di Gerusalemme in Ireneo di Lione. Ricerche sulla storia dell'esegesi di Atti 15,1–29 (e Galati 2,1–10) nel II secolo*, Testi e ricerche di Scienze religiose 17 (Brescia: Paideia, 1979, paper 8,000 L) 190 pp. Indexed.

After introductory remarks, this study of the interpretation of the so-called Jerusalem council (Acts 15:1–29; Gal 2:1–10) in the 2nd century gathers together the early patristic references to the two pericopes, discusses the Western text of Acts 15:1–29, and calls attention to citations of and allusions to the pericopes in the writings of Irenaeus. The remaining parts of the book consider the use of Acts 15:1–29 in *Adversus haereses*, the salient aspects of Irenaeus' reading of that passage, and hermeneutical implications. The first appendix presents the Western form of Acts 15:1–29, and the second appendix explains the prohibition against eating what has been sacrificed to idols and the negative form of the golden rule in Acts 15:20, 29.

R. H. FULLER, *The Formation of the Resurrection Narratives* (2nd ed.; Philadelphia: Fortress, 1980, paper \$5.95) xiv and 225 pp. Indexed. LCN: 79-8885. ISBN: 0-8006-1378-3.

The first edition of this examination of the NT resurrection accounts was described in NTA 16, p. 238. This new edition includes a four-page preface in which Fuller notes points of agreement between his book and more recent research and calls attention to issues on which he differs from other scholars. Fuller is professor of NT at Virginia Theological Seminary in Alexandria, VA.

J. I. GONZÁLEZ FAUS, *Acceso a Jesús. Ensayo de teología narrativa*, Verdad e imagen 55 (2nd ed.; Salamanca: Sígueme, 1979, paper) 226 pp. ISBN: 84-301-0756-8.

Intended to complement the author's *La humanidad nueva* (1975), this volume contains essays on changes in Catholic Christology, the possibility of knowledge about Jesus of Nazareth, the availability of Jesus, the condemnation and death of Jesus, Jesus as a type of the suffering person, witness to the resurrection of Jesus, what happened after Jesus' resurrection, the revelation of God in Jesus Christ, the image of humanity revealed in Jesus Christ, and access to Jesus and the two languages of faith. González Faus is professor of systematic theology on the faculty of San Cugat del Vallés.

M. D. GOULDER, *The Evangelists' Calendar. A Lectionary Explanation of the Development of Scripture. The Speaker's Lectures in Biblical Studies 1972* (London: SPCK, 1978, £17.50) xiv and 334 pp., folding chart. Indexed. ISBN: 0-281-03583-0.

Goulder, the author of *Midrash and Lection in Matthew* (1974), extends his "lectionary thesis" by arguing that Luke wrote his Gospel as a cycle of liturgical readings. Particular attention is paid to the correlations between the passages in Lk and the annual cycles of readings from the Torah, the historical books of the OT, the book of Isaiah, and some of the OT

Writings. Chapters on the significance of the cycles of OT readings for Mt and the Epistles and on Mark and his successors conclude the presentation. The book is a revised and expanded form of the first six Speaker's Lectures in Biblical Studies, delivered at Trinity College, Oxford, in the summer of 1972.

W. HARRINGTON, *Mark*, New Testament Message 4 (Wilmington, DE: Glazier, 1979, paper \$6.95) xvi and 253 pp. Bibliography. LCN: 79-64668. ISBN: 0-89453-127-1.

In his eight-page introduction Harrington suggests that Mk was written shortly after A.D. 70 somewhere in the Roman province of Syria for Christians of Gentile and Jewish backgrounds, and he draws attention to the Evangelist's emphasis on suffering messiahship and suffering discipleship. The bulk of the volume consists of a pericope-by-pericope exposition of the RSV text of the Gospel according to this general outline: the beginning (1:1-13), the mystery of the Messiah and the revelation of Jesus' person (1:14-8:30), and the mystery of the Son of Man and the revelation of Jesus' suffering (8:31-16:8). Harrington is the author of *The New Guide to Reading and Studying the Bible* (1978) and coeditor (with D. Senior) of the New Testament Message series.

H. HENDRICKX, *Sermon on the Mount* (Manila: East Asian Pastoral Institute, 1979, paper \$4.25) viii and 219 pp. Bibliography.

After a seven-page introduction to the Sermon on the Mount, the author offers an exposition of Mt 5-7 according to this outline: the audience (5:1-2), the beatitudes (5:3-12), salt of the earth and light of the world (5:13-16), Jesus and the fulfillment of the Law (5:17-20), the antitheses (5:21-48), almsgiving, prayer, and fasting (6:1-18), on gathering treasures and anxieties (6:19-34), on judging others and the joy of prayer (7:1-12), the disciple in the face of judgment (7:13-27), and concluding remarks (7:28-29). The last chapter considers the practicability of the Sermon on the Mount.

K. HERBST, *Was wollte Jesus selbst? Vorkirchliche Jesusworte in den Evangelien I* (Düsseldorf: Patmos, 1979, paper DM 29.80) 275 pp. Indexed. ISBN: 3-491-77372-5.

This volume examines ninety-six sayings of Jesus as they appear in Mk and the parallel passages in Mt and Lk. A German translation of each saying is accompanied by exegetical comments and theological reflections. Technical literary-critical questions are treated in the twenty-two pages of notes, and a seven-page chart of all the Synoptic sayings of Jesus is also included. The second volume will study the sayings in Q, the sayings peculiar to Mt and Lk respectively, and the word of God in Jesus.

H. HOGNESTAD, *Forkynnelse til oppbrudd. Studier i Matteusevangeliet og kirkens bruk av det. Bind 1* (Oslo—Bergen—Tromsø: Universitetsforlaget, 1978, paper 79 N. kr.) 155 pp. Bibliography. ISBN: 82-00-01838-5.

After a brief introduction to modern Gospel study and a chapter on the historical setting of Mt, Hognestad discusses the Matthean portrait of Jesus as a savior for Israel with reference to 11:2-19; 1:1-2:23; 1:21; 11:28-30; 4:13-16; and 8:1-9:31. Then the idea of the true Israel or the unbelieving Israel is explored in the light of such texts as 10:1-4; 4:18-22; 9:32-34; 15:1-20; 23:1-39; 21:18-22; 21:28-22:10; and 13:1-35. Finally, the post-70 understanding of the church as an elect community (e.g. 28:1-20; 5:3-16; 7:13-27; 24:32-25:13) is investigated. The second volume will explore the homiletical implications of these redaction-critical analyses.

T. HOLTZ, *Jesus aus Nazareth* (Berlin—Leipzig: Union, 1979, paper M 6.20) 124 pp. Bibliography.

After evaluating the ancient sources about Jesus of Nazareth and outlining the sociopolitical and religious features of Palestinian life at the beginning of the 1st century A.D., Holtz discusses Jesus' origin, his preaching of the kingdom of God, his deeds, his ethical teachings, his self-understanding, his last journey to Jerusalem, and the impact of his life and death. A six-page foreword by H.-H. Jenssen and a ten-page appendix of key NT texts translated by U.



Wilckens are also included. Holtz, professor of NT in the department of theology at the Martin-Luther-Universität in Halle-Wittenberg, expressed some of his views concerning the historical Jesus in a recent article in *TheolLitZeit* [§ 24–56].

A. J. HULTGREN, *Jesus and His Adversaries. The Form and Function of the Conflict Stories in the Synoptic Tradition* (Minneapolis, MN: Augsburg, 1979, paper \$6.50) 223 pp. Indexed. LCN: 79–50093. ISBN: 0–8066–1717–9.

Based in part on a doctoral dissertation directed by R. H. Fuller and accepted by Union Theological Seminary in New York, this volume argues that, though analogies to rabbinic and Hellenistic forms of debate and pronouncements are useful, comparative studies should not obscure the peculiar genre and various settings in life of the NT conflict stories. After reviewing research on the conflict stories and reconsidering their form, the formation of the Synoptic conflict stories is studied under two headings: unitary (Mk 11:27–33; 12:13–17; 12:18–20; 3:1–5; Lk 7:36–50) and nonunitary (Mk 3:22–30; 2:1–12; 2:15–17; 2:23–28; 7:1–8; 10:2–9; 12:18–29). The third part of the book is devoted to the collection (see Mk 2:1–3:6) and use of the conflict stories in the primitive church. An afterword on Christian and Jew in light of the conflict stories, three appendixes, and a foreword by R. H. Fuller are included. Hultgren is associate professor of NT at Luther-Northwestern Seminaries in St. Paul, MN.

J. JEREMIAS, *Die Sprache des Lukasevangeliums. Redaktion und Tradition im Nicht-Markusstoff des dritten Evangeliums*, Kritisch-exegetischer Kommentar über das Neue Testament, Sonderband (Göttingen: Vandenhoeck & Ruprecht, 1980, DM 60) 323 pp. ISBN: 3–525–51619–3.

This investigation of the non-Markan sections in Lk aims to distinguish the Lukan usages from the non-Lukan or traditional usages solely on the basis of philological analysis. The non-Markan material includes Lk 1:5–4:30; 5:1–11; 6:20–8:3; 9:51–18:14; 19:1–27, 39–44; 21:34–38; 22:14–24:53. As Jeremias proceeds through this material, he assigns the various linguistic phenomena to the redactor or to the tradition (written or oral). The criteria invoked in determining the pre- or non-Lukan character of phrases and constructions are the following: (1) otherwise rarely or never used by Luke, (2) general or complete avoidance of the usage in the Markan material, (3) opposition to a Lukan usage with a similar or the same content, (4) clear Semitic background, (5) limited to the non-Markan material of the Gospel, and (6) bearing the stamp of “church language” as seen from the rest of the NT. Agreements between Mt and Lk are generally ascribed to the tradition.

R. JEWETT, *Jesus Against the Rapture. Seven Unexpected Prophecies* (Philadelphia: Westminster, 1979, paper \$4.95) 147 pp. Bibliography. LCN: 78–31759. ISBN: 0–664–24253–7.

Jewett, professor of religious studies at Morningside College in Sioux City, IA, argues that Jesus advocated a commonsense approach to history rather than the apocalyptic schemes offered by ancient and modern fanatics. In establishing this thesis, the author investigates seven prophecies of Jesus that throw unexpected light on our current moment: only the Abba knows (Mk 13:32–33), falling like lightning from heaven (Lk 10:17–20), the inverted kingdom (Lk 4:16–30), except the sign of Jonah (Mt 16:1–4), a word to the brood of vipers (Mt 23:29–39), when the wood of the cross is green (Lk 23:28–31), and the feast of enemies or the rapture of escape (Lk 22:14–27). In each instance he asks what the oracle would have meant in Jesus’ time and tries to relate it to modern thought.

C. R. KAZMIERSKI, *Jesus, the Son of God. A Study of the Markan Tradition and its Redaction by the Evangelist*, Forschung zur Bibel 33 (Würzburg: Echter Verlag, 1979, paper DM 39) xv and 247 pp. Bibliography. Indexed. ISBN: 3429–00603–1.

Prepared as a doctoral dissertation under the direction of R. Schnackenburg and accepted in 1977 by the theological faculty at Würzburg, this examination of the traditions of the divine sonship of Jesus within the context of Mark’s theology concentrates on specific passages: the beginning of the gospel (1:1), the mission of the Son (1:9–11), the cry of the unclean spirits (3:7–12), the revelation of the Son (9:2–8), the rejection of the Son (12:1–12), the hour of the Son (13:32; 14:32–42), the confession of the Messiah and Son of God (14:61–62), and the death and



proclamation of the Son of God (15:39). Kazmierski concludes that the Evangelist's theology of the Son of God rested firmly on pre-Markan traditions and that he sought to show the relevance of those traditions for his community's belief and to clarify their relationship to the preaching of the gospel.

P. LAPIDE AND U. LUZ, *Der Jude Jesus. Thesen eines Juden. Antworten eines Christen* (Zurich—Einsiedeln—Cologne: Benziger, 1979, paper DM 18) 175 pp. ISBN: 3-545-25045-8.

In the first part of this book, Lapidé states and defends the following theses: (1) Jesus never proclaimed himself to his people as the Messiah. (2) The people of Israel did not reject Jesus. (3) Jesus never repudiated his people. A 44-page response by Luz explores the significance of Jesus' uniqueness for both Judaism and Christianity. Lapidé is professor at the American College in Jerusalem, and Luz is professor of NT at the University of Göttingen.

J. P. LEWIS, *The Gospel According to Matthew*, Part 1: 1:1–13:52; part 2: 13:53–28:20, Living Word Commentary 2 (Austin, TX: Sweet Publishing Co., 1976) 191 pp.; 174 pp. Bibliographies. LCN: 75-21256. SBN: 8344-0065-0; 8344-0094-4.

In his 28-page introduction Lewis, the author of *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature* (1968), supplies general information about Mt, an outline of the Gospel's content, and a bibliography. Then the two volumes present the RSV text and an exposition under the following headings: the early years of Jesus (1:1–4:11), the ministry in Galilee (4:12–13:52), preaching in areas near Galilee (13:53–17:27), life in the kingdom (18:1–35), the journey to Jerusalem (19:1–20:34), Jesus in Jerusalem (21:1–25:46), the passion (26:1–27:66), and the resurrection (28:1–20).

T. W. MANSON, *The Sayings of Jesus. As Recorded in the Gospels according to St. Matthew and St. Luke Arranged with Introduction and Commentary* (Grand Rapids: Eerdmans, 1979, paper \$7.95) 352 pp. Bibliography. Indexed. LCN: 79-16611. ISBN: 0-8028-1812-9.

The reprint of a study originally published in 1937 as part of a work entitled *The Mission and Message of Jesus* and then issued separately in 1949 with three additional pages of notes. After a thirty-page introduction, the book consists of texts from the Synoptic Gospels that record Jesus' sayings along with Manson's extensive comments on them. The material is organized under three headings: the document Q, the teaching peculiar to Mt, and the teaching peculiar to Lk. The epilogue summarizes Jesus' teaching and its relation to the kingdom of God. Manson was Rylands professor of biblical criticism and exegesis at the University of Manchester until his death in 1958.

E. L. MASCALL, *Theology and the Gospel of Christ. An Essay in Reorientation* (London: SPCK, 1977, paper £3.95) x and 254 pp. Indexed. ISBN: 0-281-03584-9.

Mascall, professor of historical theology at the University of London from 1962 to 1973, writes from the conviction that the theological activity of the Anglican churches is in a condition of "extreme, though strangely complacent, confusion." This book gathers his essays in reorientation under four headings: the nature and task of theology, history and the Gospels, Christology today, and character and collegiality. The section on history and the Gospels is especially concerned with the "negative and destructive" methods employed in contemporary Gospel study.

R. MEYNET, *Quelle est donc cette parole? Lecture "rhétorique" de l'évangile de Luc (1-9, 22-24)*, 2 vols., *Lectio Divina* 99A and 99B (Paris: Cerf, 1979, paper) 212 pp., 31 plates. Bibliography. Indexed. ISBN: 2-204-01400-1; 2-204-01430-3.

Meynet, director of the Centre de Recherches et d'Études arabes at the Université Saint-Joseph in Beirut, maintains that Luke wrote his Gospel in strict conformity with the rules of Hebrew rhetoric as observed in the OT. After describing the nature and dimensions of biblical rhetoric, the author examines the eight units in Lk 4:14–9:50 (with special attention to 6:20–49 and 8:4–21), the importance of chiasmus in biblical rhetoric, the eight units in Lk 1:5–4:13, and the final four units of the Gospel in Lk 22:1–24:53. The second volume is a folder of loose sheets containing a structured translation and analysis of each unit.



D. MOLLAT, *Études johanniques*, Parole de Dieu 19 (Paris: Seuil, 1979, paper) 188 pp. ISBN: 2-02-005371-3.

Eleven previously published studies on various aspects of Johannine theology: the divinity of Christ (1953), the incarnation (1976), conversion [§ 5-111], faith (1955), *sēmeion* (1959), spatial vocabulary (1957), the eucharistic discourse in chap. 6 [§ 2-73], Abraham and Jesus according to Jn 8:45-59 (1963), the discovery of the empty tomb according to Jn 20:1-9 (1969), the appearance of the risen Lord and the gift of the Spirit according to Jn 20:19-23 (1970), and Easter faith according to chap. 20 (1970). J. Guillet has supplied a six-page preface.

A. ORBE, *Anunciación. Meditaciones sobre Lucas 1,26-38* (1976, xi and 298 pp., 240 ptas.); *Oración sacerdotal. Meditaciones sobre Juan 17* (1979, xv and 413 pp., 580 ptas.), Biblioteca de Autores Cristianos Minor 42 and 54 (Madrid: Editorial Católica) ISBN: 84-220-0751-7; 84-220-0911-0.

In the first volume Orbe, who teaches at the Gregorian University in Rome and is well known for his research on early Christianity and gnosticism, presents fifty meditations on Lk 1:26-38, paying special attention to Mary's place in the economy of salvation. The second volume contains fifty-five meditations on various aspects of the so-called high-priestly prayer of Jesus in Jn 17:1-26 and focuses especially on the persons of the Trinity.

F. PACK, *The Gospel According to John*, Part 1: 1:1-10:42; Part 2: 11:1-21:25, Living Word Commentary 5 (Austin, TX: Sweet Publishing Co., 1975; 1977) 180 pp.; 179 pp. Bibliography. LCN: 74-7628; 77-8725. SBN: 8344-0068-5; 8344-0088-X.

In his twenty-page introduction, Pack calls "most reasonable" the early church tradition that the apostle John wrote the Fourth Gospel at Ephesus in his old age. The following outline is proposed: Prologue (1:1-18), the public ministry of Jesus (1:19-12:50), the Last Supper (13:1-17:26), Jesus' glory revealed in the cross and resurrection (18:1-20:29), the Gospel's purpose (20:30-31), and another resurrection appearance (21:1-25). In both volumes the RSV text is set above a verse-by-verse commentary.

R. PESCH (ED.), *Das Markus-Evangelium*, Wege der Forschung 411 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1979, DM 73) vi and 413 pp. Bibliography. ISBN: 3-534-07263-4.

This anthology presents eighteen articles and excerpts from books (all now in German) on various aspects of Mk: W. Wrede on the messianic secret and Markan creativity (1901), K. L. Schmidt on the framework of the story of Jesus (1919), M. Dibelius on the collection of the traditions (1919), R. Bultmann on the redaction of the narrative material and the composition of the Gospel (1921), H. Riesenfeld on tradition and redaction (1954), J. M. Robinson on history since A.D. 30 in the Gospel (1956), W. Marxsen on the Gospel's redaction history (1956), S. Schulz on the Gospel's significance for the theological history of primitive Christianity (1964), E. Schweizer on the Evangelist's theological achievement [§ 9-166], G. Strecker on the theory of the messianic secret (1964), U. Luz on the secrecy motif and Markan Christology [§ 10-526], T. J. Weeden on the heresy that necessitated the Gospel [§ 13-876], K. Kertelge on the Markan epiphany of Jesus (1969), J. Roloff on the Gospel as a representation of history [§ 14-154], R. Pesch on Mk 1:1-15 (1970), N. Perrin on Markan Christology [§ 16-168], G. Theissen on the aretalogical composition of the Gospel (1974), and E. Best on Mark's preservation of the tradition (1974). Pesch has supplied a twelve-page introduction.

H. QUECKE (ED.), *Das Lukasevangelium saïdisch. Text der Handschrift PPalau Rib. Inv.-Nr. 181 mit den Varianten der Handschrift M 569*, Studia et textus 6 (Barcelona: Papyrologica Castroctaviana, 1977, paper) xiii and 279 pp., 3 plates, fig.

Quecke's edition of the Sahidic version of Mk was described in NTA 17, p. 408 [see § 18-117]. The ninety-page introduction to this edition of Lk gives a material description of MS PPalau Rib. Inv.-Nr. 181 and discusses its script and date, errors and places where the text can be improved, language and orthography, and relations with Pierpont Morgan Library MS 569 and with the text of Mk in MS PPalau Rib. Inv.-Nr. 182. The main part of the volume presents

the Sahidic text as it appears in the manuscript and a double apparatus containing comments on the manuscript and the variant readings in MS 569. Quecke has published brief discussions of his edition in *StudPap* [§ 22–113] and *Orientalia* [§ 23–129]. The book is distributed by the Biblical Institute Press of Rome at the price of 24,000 L or \$30.

G. C. RIGOPOULOS, *Iēsous Christos “Ho Artos ho zōn”* (Athens: privately published, 1979, paper) 104 pp. Bibliography. Indexed.

After an introductory chapter on the symbolism of bread in the liturgical life of pre-Christian peoples, Rigopoulos offers a brief discussion of bread and meals according to the NT and then examines the problems involved in Jesus’ bread-of-life discourse (Jn 6). Next the theme of “Christ, the living bread” is explored with reference to specific passages in Jn 6: the starting point of the teaching (vv. 28, 30), the “work” of the Father (v. 32), the self-revelation of the Son (v. 51), the self-offering of the Son (v. 51), and the necessity of eating the living bread (v. 51). A chapter on the eucharistic bread as the fulfillment of the promise (Mt 26:26) and in the apostolic church (1 Cor 11:26) and a short treatment of the marriage supper of the Lamb (Rev 19:9) are also included. The book may be obtained from the author at Evzidamaytos 39, Athens 405, Greece.

S. RUAGER, *Das Reich Gottes und die Person Jesu*, Arbeiten zum Neuen Testament und Judentum 3 (Frankfurt/M.—Bern—Cirencester, UK: P. D. Lang, 1979, paper 43 Sw. fr.) 219 pp. Bibliography. ISBN: 3-8204-6378-X.

Prepared as a doctoral dissertation under the direction of H. Simonsen and accepted in 1975 by the theological faculty at the University of Aarhus, this investigation of the significance of Jesus’ person for his preaching of the kingdom first examines the nature of the sources, P. Vielhauer’s views on the kingdom and the Son of Man in Jesus’ preaching, and the methodological aporia involved in the christological titles. Then the author focuses on the call of Jesus according to Mk 1:9–11, Jesus as Messiah in the Markan narrative material, and Jesus’ preaching of the kingdom in parables and parabolic actions. A twelve-page excursus on the Son of Man is included. Ruager maintains that Jesus’ preaching of the kingdom had an important christological component because it was supported by his messianic consciousness of his mission.

R. SCHNACKENBURG, *The Gospel according to St John*, Volume 1: *Introduction and Commentary on Chapters 1–4* (trans. K. Smyth, 638 pp.); Volume 2: *Commentary on Chapters 5–12* (trans. C. Hastings et al., 556 pp.), A Crossroad Book (New York: Seabury, 1980, \$29.50 each). Bibliographies. Indexed. LCN: 79-67156. ISBN: 0-8164-1210-3; 0-8164-0213-4.

The German original of the volume containing the introduction and exegesis of chaps. 1–4 was described in *NTA* 10, p. 423, and that of the volume devoted to chaps. 5–12 was discussed in *NTA* 16, p. 372. The first volume of the English edition was originally published in 1968 [*NTA* 13, p. 274] and includes certain features not in the German edition: the Greek text of the Gospel, a bibliography, textual indexes, and an index of authors. All these features except the Greek text have been included in the second volume of the English edition. Footnotes now appear at the end of the volume, and the excursuses have been restored to the appropriate places as in the German edition. The second volume was translated by C. Hastings, F. McDonagh, D. Smith, and R. Foley. The third and final volume of the German edition was treated in *NTA* 20, p. 366.

D. R. SEAGREN, *The Parables* (Wheaton, IL: Tyndale House Publishers, 1978, paper \$3.95) 223 pp. Bibliography. LCN: 77-083570. ISBN: 0-8423-4797-6.

Written for “those who live and work on Main Street” rather than theologians and scholars, this study begins by defining a parable as a picturesque form of speech created to make an impact upon the listener. Then there are expositions of twelve “kingdom parables” (the beginnings and growth of Christianity) and ten “people parables” (what Christians ought to be). Seagren, who has pastored several churches, views the parables as a check and balance system on the gospel.



J. W. SMITT, *Opdat vervuld zou worden*, 2 vols. (Groningen: De Vuurbaak) 1975, 35 gld., 201 pp. (vol. 1); 1977, 38 gld., 211 pp. (vol. 2). Bibliographies. ISBN: 90-6015-215-8; 90-6015-372-3.

This examination of OT fulfillment in Mt concentrates on the so-called formula quotations, i.e. the OT passages introduced by such phrases as *hopōs plērōthē*, *hina plērōthē*, and *tote eplērōthē*. After a 23-page general introduction, the first volume studies the uses of Isa 7:14 in Mt 1:20b-23, Hos 11:1 in Mt 2:14-15, "Nazarene" in Mt 2:23, Isa 8:23-9:1 in Mt 4:13-16, and Isa 53:4a in Mt 8:16-17. The second volume treats the uses of Jer 31:15 in Mt 2:17-18, Isa 42:1-4 in Mt 12:16-21, Ps 78 in Mt 13:34-35, Zech 9:9 and Isa 62:11b in Mt 21:4-5, "the scriptures of the prophets" in Mt 26:56, and Zech 11:13 in Mt 27:6-10. Brief excerpts from the writings of modern interpreters are appended to each chapter.

N. B. STONEHOUSE, *Origins of the Synoptic Gospels. Some Basic Questions* [1963] (xvii and 201 pp., \$5.95); *The Witness of the Synoptic Gospels to Christ. One volume combining The Witness of Matthew and Mark to Christ and The Witness of Luke to Christ* [1944; 1951] (xxii and 269 and 184 pp., \$8.95), Twin Brooks Series (Grand Rapids: Baker, 1979, paper) ISBN: 0-8010-8180-7; 0-8010-8181-5.

The volume on the origins of the Synoptic Gospels was described in NTA 8, p. 292. It treats such questions as authorship, the relationships between the Synoptic Gospels, the transmission of traditions, and ultimate origins. The second volume combines two books in which Stonehouse sought to clarify the character of each of the Synoptic Gospels and the nature of their witness to Christ. These editions contain forewords by W. L. Lane, who situates the books in the context of contemporary Gospel study. M. Silva's recent two-part article on Stonehouse and redaction criticism (§§ 22-751; 23-80) also discussed the abiding importance of these books.

W. TRILLING, *Die Botschaft Jesu. Exegetische Orientierungen* (Freiburg—Basel—Vienna: Herder, 1978, paper DM 16.80) 122 pp. ISBN: 3-451-18160-6.

After a nine-page introduction, this book presents slightly revised versions of three articles: the preaching of Jesus (1975), implicit ecclesiology and the theme of Jesus and the church (1977), and the truth of Jesus' words in the interpretation of the NT authors (§ 21-655). The text of a brief Easter homily on Heb 12:1-3 (1977) is also included. Trilling is the author of *Das wahre Israel* (1959) and *Untersuchungen zum zweiten Thessalonicherbrief* (1972).

F. TRISOGLIO, *La storicità del Cristianesimo attraverso ai Sinottici* (Turin: Collegio San Giuseppe, 1977, paper 10,000 L) 275 pp.

After reflections on creation as the premise of history, the linear character of history, and its nonrepeatability, this investigation of the historical nature of Christianity in light of the Synoptic Gospels treats history as an "economy," this economy as an encounter between time and eternity, history as the place of salvation, the valorization of time, and Christ as master of time. Trisoglio concludes that the concept of history proper to Christianity and present in the Synoptic Gospels is perfectly coherent with the dogma of the incarnation. The study first appeared in *Rivista Lasalliana* 43 (3-4, '76).

M. VELLANICKAL, *The Divine Sonship of Christians in the Johannine Writings*, *Analecta Biblica* 72 (Rome: Biblical Institute Press, 1977, paper 19,200 L or \$24) xl and 400 pp. Bibliography. Indexed.

The corrected and updated version of a doctoral dissertation directed by I. de la Potterie and accepted by the Pontifical Biblical Institute in 1970, this study first investigates the idea of the divine filiation of human beings in the OT, later Judaism, and Hellenistic and Philonic writings, as well as the divine filiation of Christians according to the Synoptic Gospels and Paul's letters. Then the Johannine doctrine is explored under these headings: the power of becoming children of God (Jn 1:12-13), birth into the life of the children of God (Jn 3:3-10), righteousness as the criterion of the life of God's children (1 Jn 2:29-3:10; Jn 8:31-47), impeccability as its fruit (1 Jn 3:9; 5:18-20; Jn 8:31-36), love as its expression (1 Jn 3:10-12; 4:7-8), its character as a life of faith (1 Jn 5:1-4), and its eschatological development (1 Jn 3:1-2). Vellanickal concludes that John's doctrine of divine filiation drew on early Christian traditions based on Jesus' teachings and used expressions analogous to those employed in Hellenistic literature.



M. WILCOCK, *The Saviour of the world. The message of Luke's Gospel*, The Bible speaks today (Leicester, UK: Inter-Varsity, 1979, paper £2.85) 215 pp. ISBN: 0-85110-594-7.

Wilcock, director of pastoral studies at Trinity College in Bristol, UK, and author of *I Saw Heaven Opened* (1975) in the same series, identifies Luke as a Gentile and a physician to whom Paul may have referred in 2 Cor 8:18. His "personal view of what Luke is saying to us" is presented according to this outline: the coming of the Savior (1:1-2:52), the deeds of the Savior (3:1-9:50), the words of the Savior (9:51-19:44), and the going forth of the Savior (19:45-24:53).

## EPISTLES—REVELATION

H. D. BETZ, *Galatians. A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress, 1979, \$27.95) xxx and 352 pp. Bibliographies. Indexed. LCN: 77-78625. ISBN: 0-8006-6009-9.

In his 33-page introduction to Galatians, Betz discusses Paul as its author, the addressees and the anti-Pauline opposition, the date of the letter, its text, its literary composition and apologetic function, traditions and doctrinal presuppositions, and the theological argument. The English translation of the epistle has been supplied by Betz and reflects his exegetical decisions. The general outline of the commentary illustrates the thesis that in Galatians Paul sought to defend the truth of the gospel by rational logic: epistolary prescript (1:1-5), introduction (1:6-11), statement of facts (1:12-2:14), proposition (2:15-21), proofs (3:1-4:31), exhortation (5:1-6:10), and epistolary postscript (6:11-18). The appendixes present sources relating to the theology of the anti-Pauline opposition. Betz is professor of NT at the University of Chicago Divinity School.

B. BYRNE, 'Sons of God' - 'Seed of Abraham.' *A Study of the Idea of the Sonship of God of All Christians in Paul against the Jewish Background*, Analecta Biblica 83 (Rome: Biblical Institute Press, 1979, paper 24,000 L or \$30) xiii and 288 pp. Bibliography. Indexed.

The slightly revised version of a doctoral dissertation directed by M. D. Hooker and accepted by the University of Oxford in 1977, this examination of Paul's understanding of the general Christian sonship (*huiiothesia*) of God first explores the idea in the OT, intertestamental literature, and rabbinic and targumic literature. Then it offers detailed investigations of the theme in Paul's letters to the Romans and the Galatians as well as brief treatments of isolated passages in Philippians and 2 Corinthians. The final chapter treats Paul's view of Christ as Son of God. Byrne concludes that, according to Paul, the sonship privilege of Christians is patterned on that of Christ and comes about solely as a result of his redemptive work. A review of E. P. Sanders' *Paul and Palestinian Judaism* (1977) is presented as an appendix.

J.-F. COLLANGE, *The Epistle of Saint Paul to the Philippians*, trans. A. W. Heathcote (London: Epworth, 1979, paper £5) viii and 159 pp. Bibliographies. Indexed. ISBN: 0-7162-0270-0.

First published in French as *L'épître de saint Paul aux Philippiens* [NTA 18, pp. 390-391], this study views Philippians as an edited collection of three originally distinct letters: (A) 4:10-20; (B) 1:1-3:1a; 4:2-7; 4:21-23; and (C) 3:1b-4:1; 4:8-9. After a 21-page introduction and an 11-page bibliography, the author provides an English translation of and commentary on each pericope of the epistle in canonical order. The English text of Philippians is not a strict translation of the French but rather a new rendering of the Greek made in light of the exegesis contained in the body of the commentary.

M. R. D'ANGELO, *Moses in the Letter to the Hebrews*, SBL Dissertation Series 42 (Missoula: Scholars Press, 1979, \$12) ix and 270 pp. Bibliography. LCN: 78-12917. ISBN: 0-89130-265-4.

Prepared as a doctoral dissertation under the supervision of R. A. Greer and accepted by Yale University in 1976, this attempt at discovering a coherent picture of Moses in Hebrews contains five chapters: St. Moses the martyr (the life of Moses in Heb 11:23-27), Jesus our high priest and Christ as Son (christological testimonies of Heb 3:1-6), Moses the mystic (Num 12:7 in the tradition of interpretation), Moses likened to the Son of God according to glory (the theological function of Moses in Hebrews), and Moses likened to the Son of God according to his ministry



(the soteriological function of the Law). D'Angelo, who teaches at the Iliff School of Theology in Denver, CO, concludes that the portrayal of Moses as martyr and theologian in Hebrews is determined by the Christology adopted by the author.

J. H. ELLIOTT, *1 Peter. Estrangement and Community*, Herald Biblical Booklets (Chicago: Franciscan Herald Press, 1979, paper \$1.25) 61 pp. LCN: 78-12427. ISBN: 0-8199-0728-6.

Elliott, author of *The Elect and the Holy* (1966) and professor of theology at the University of San Francisco, describes 1 Peter as an "Easter letter" and views it as addressing the issue of the Christian community's relation to and place within non-Christian society. The booklet treats the literary form and structure of 1 Peter, its origin and destination, its social and religious strategy, and its understanding of the Christian community as the household of God.

H. J. FREDE (ED.), *Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos*, 7. Lieferung: *1 Tm 3,1-5,10*, Vetus Latina, Die Reste der altlateinischen Bibel 25 (Freiburg: Herder, 1979, paper DM 52.50) pp. 481-560. ISBN: 3-451-00457-7.

The previous fascicles of the Beuron edition of the Vetus Latina of 1 Timothy were described in NTA 23, pp. 235-236. This fascicle contains the material for 1 Tim 3:1-5:10 arranged according to the usual pattern: a line-by-line presentation of the Greek text accompanied horizontally by three (or four) of the Latin text types, the critical apparatus, and the extrabiblical witnesses.

F. FROITZHEIM, *Christologie und Eschatologie bei Paulus*, Forschung zur Bibel 35 (Würzburg: Echter Verlag, 1979, paper DM 39) xii and 283 pp. Bibliography. Indexed. ISBN: 3-429-00626-0.

Prepared as a doctoral dissertation under the direction of H. Schlier and accepted by the theological faculty at the University of Freiburg in 1977, this volume investigates whether and how the eschatology in Paul's letters was determined by his understanding of the person and saving work of Jesus Christ. The four parts of the study concern the reshaping of traditional forms of eschatological expectation in Paul's Christology, the cross and resurrection of Jesus Christ as God's eschatological self-manifestation for salvation, eschatological existence as isomorphism with the destiny of Christ (see Philippians 3), and the christological form and meaning of the eschaton. Froitzheim concludes that, according to Paul, the eschaton is the perfect unity of Creator and creature in the person of the crucified and risen Jesus Christ.

E. J. GOODSPEED, *Paul* [1947], A Festival Book (Nashville: Abingdon, 1980, paper \$1.95) ix and 246 pp. Bibliography. Indexed. ISBN: 0-687-30489-X.

This biography of Paul seeks to weave the epistles into the narratives of Acts "as the weaver weaves his threads into the warp on his loom." The twenty-one chapters in the book trace Paul's life from his boyhood in Tarsus through his missionary activities to his martyrdom in Rome. Goodspeed was professor of NT at the University of Chicago for many years.

C. HOLLADAY, *The First Letter of Paul to The Corinthians*, Living Word Commentary 8 (Austin, TX: Sweet Publishing Co., 1979) 216 pp. Bibliography. LCN: 78-51708. ISBN: 0-8344-0070-7.

Holladay, the author of *Theios Aner in Hellenistic-Judaism* (1977), calls attention to four factors that shaped the Corinthian church (founder, location, date of establishment, membership) and then discusses the situation, occasion, and content of 1 Corinthians. The RSV text and a verse-by-verse commentary are provided in "Dutch door" format according to this general plan: salutation (1:1-3), prayer of thanksgiving (1:4-9), the apostle and his church (1:10-4:21), the church in a pagan society (5:1-6:20), response to questions (7:1-16:4), and concluding matters (16:5-24).

M. D. HOOKER, *Pauline Pieces* (London: Epworth, 1979, paper £1.25) 95 pp. ISBN: 0-7162-0325-1.

After looking at the difficulties involved in saying anything about Paul, the author treats

Paul's understanding of the gospel ("Christ our righteousness"), sin and atonement ("as in Adam, so in Christ"), Christology ("God was in Christ"), living in Christ ("have this mind in you"), and history and eschatology ("dying, and behold we live"). Hooker, Lady Margaret's professor of divinity at Cambridge University and fellow of Robinson College, approaches Paul as essentially a practical theologian expressing himself in the terms and thought-patterns of his age.

G. HUGHES, *Hebrews and Hermeneutics. The Epistle to the Hebrews as a New Testament example of biblical interpretation*, Society for New Testament Studies Monograph Series 36 (New York—London: Cambridge University Press, 1979, \$18.95) xii and 218 pp. Bibliography. Indexed. LCN: 77-84806. ISBN: 0-521-21858-6.

The modification of a doctoral dissertation supervised by C. F. D. Moule and presented to the University of Cambridge in 1971, this study argues that the major concern of the author of Hebrews was to achieve a theological understanding of the relationship between the now outmoded forms and institutions of OT worship and those of the distinctively new (yet not unrelated) Christian faith in which he found himself. The four chapters treat the portrayal of Jesus as the Son, history and the use of the OT, the interpretation of Jesus, and the relevance of Hebrews for the contemporary hermeneutical problem. Two excursuses discuss the theme of perfection in the epistle and the question of Hebrews as interpretation for a late-apostolic church situation (with reference to the views of E. Grässer). Hughes is lecturer in biblical studies at the United Theological College in Sydney, Australia.

R. W. KROPF, *Teilhard, Scripture, and Revelation. A Study of Teilhard de Chardin's Reinterpretation of Pauline Themes* (Cranbury, NJ: Fairleigh Dickinson University Press, 1980, \$20; London: Associated University Presses) 351 pp., 5 figs. Bibliography. Indexed. LCN: 73-20907. ISBN: 0-8386-1481-7.

Prepared as a doctoral dissertation under the supervision of R. Lapointe for the faculty of theology at St. Paul University in Ottawa, this study first explores how extensively P. Teilhard de Chardin drew on Scripture for the theological inspiration and expression of his synthesis. The second part investigates how the Pauline themes of creation in expectation, the body of Christ, and the pleroma as well as some corresponding Johannine themes were reinterpreted by Teilhard in light of his central theme of Christogenesis. The third part explores Teilhard's interpretive methodology, theory of revelation in process, and concept of Christogenesis. Kropf observes that Teilhard believed his interpretations to be faithful to the literal sense of Scripture.

A. LINDEMANN, *Paulus im ältesten Christentum. Das Bild des Apostels und die Rezeption der paulinischen Theologie in der frühchristlichen Literatur bis Marcion*, Beiträge zur historischen Theologie 58 (Tübingen: Mohr-Siebeck, 1979, DM 148) x and 449 pp. Bibliographies. Indexed. ISBN: 3-16-141342-3. ISSN: 0340-6741.

A slightly revised version of a *Habilitationsschrift* accepted in 1977 by the theology faculty at the University of Göttingen, this investigation of Paul's impact on early Christian literature until the time of Marcion (but including the Nag Hammadi documents) begins with brief chapters on past research and on methodology. Then after describing the origin of the corpus of Pauline letters, there are major sections on the image of Paul in the early Christian writings and on the acceptance and reworking of Pauline theology in early Christianity. Lindemann, the author of *Die Aufhebung der Zeit* (1975), concludes that Paul and his letters were an integral component of church tradition and that their formal authority was never questioned (except by Law-observing Jewish Christians and the letter of James).

E. H. MALY, *Romans*, New Testament Message 9 (Wilmington, DE: Glazier, 1979, paper) xv and 134 pp. Bibliography. LCN: 79-55806. ISBN: 0-89453-132-8.

Describing Paul's projected visit to Spain as the catalyst for the letter to the Romans, the author presents his pericope-by-pericope exposition of the RSV text according to the following outline: introduction (1:1-15), basic theme (1:16-17), humanity alone (1:18-3:20), faith and justification (3:21-5:21), new life in Christ (6:1-8:39), the mystery of Judaism (9:1-11:36), the Christian way to live (12:1-15:13), concluding personal remarks (15:14-33), and conclusion



(16:1–27). Maly is dean of theology and professor of Sacred Scripture at Mt. St. Mary's Seminary of the West in Norwood, OH.

F. MARÍN, *Evangelio de la Esperanza. Evangelio de la Unidad. Cartas de San Pablo a los Tesalonicenses y a los Filipenses*, Serie I: Estudios 13, Teología I, 8 (Madrid: Publicaciones de la Universidad Pontificia Comillas, 1979, paper 550 ptas.) 192 pp. Bibliographies. ISBN: 84-85281-20-9.

This volume treats the three letters considered by Marín to be Paul's earliest compositions under two headings: the gospel of hope (1–2 Thessalonians) and the gospel of unity (Philippians). In each case there is an introduction, bibliography, Spanish translation with accompanying commentary, and theological appendix. The appendix on the Thessalonian correspondence concerns eschatology, ecclesiology, and responsible presence in the world. The section on Philippians concludes with a 23-page literary-exegetical analysis of Phil 2:6–11 and discussions of the letter's Christology and ecclesiology. The volume is distributed by E. Jardiel Poncela, 4. Apdo. 19.049, Madrid-16, Spain.

J. MURPHY-O'CONNOR, *1 Corinthians*, New Testament Message 10 (Wilmington, DE: Glazier, 1979, paper) xiv and 161 pp. Bibliography. LCN: 79-53891. ISBN: 0-89453-133-6.

In his six-page introduction Murphy-O'Connor, professor of NT at the École Biblique in Jerusalem, describes the Christian community at Corinth and calls 1 Corinthians "perhaps the greatest example of the true pedagogy of love." His pericope-by-pericope commentary on the RSV text has five parts: divisions in the community (1:10–4:21), the importance of the body (5:1–6:20), responses to Corinthian questions (7:1–14:40), the resurrection (15:1–58), and last words (16:1–24).

W.-H. OLLROG, *Paulus und seine Mitarbeiter. Untersuchungen zu Theorie und Praxis der paulinischen Mission*, Wissenschaftliche Monographien zum Alten und Neuen Testament 50 (Neukirchen-Vluyn: Neukirchener, 1979, DM 52) ix and 282 pp. Bibliography. Indexed. ISBN: 3-7887-0548-5.

The revision of a doctoral dissertation directed by G. Bornkamm and accepted by the theological faculty at the University of Heidelberg in 1974, this study is concerned not so much with Paul's co-workers as individuals as with the general phenomenon of collaborative effort in the Pauline mission. The first part gathers the data about Paul's co-workers under three headings: their history, their activities and functions, and the various groups. The second part assessed the significance of the co-workers for Paul's mission and theology: their role in Paul's mission, the collaboration between Paul and his co-workers, and the co-workers as independent theologians. Excursuses on the situation in which Colossians was composed and on the chronology of the Pauline mission are included. Ollrog places special emphasis on the relationship between the co-workers and their communities.

P. PERKINS, *The Johannine Epistles*, New Testament Message 21 (Wilmington, DE: Glazier, 1979, paper) xxiii and 109 pp. Bibliography. LCN: 79-55808. ISBN: 0-89453-144-1.

Perkins, the author of *The Gospel according to St. John* (1978), interprets 1 Jn as an instructional tract about the foundation of true Christian fellowship and 2–3 Jn as private letters giving us glimpses into the personal relationships of Johannine Christians. The main part of her book offers pericope-by-pericope expositions of the three epistles on the basis of the RSV text. Particular attention is given to the "oral" character of the documents.

M. PRAGER, *Das neue Jerusalem. Ein Arbeitsheft zur "Offenbarung des Johannes" (Apokalypse). Mit besonderer Berücksichtigung des Kirchenbildes dieser Schrift des Neuen Testaments*, Gespräche zur Bibel 8 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1979, paper öS 48 or DM 7.20 or 6.30 Sw. fr.) 39 pp. Bibliographies. ISBN: 3-85396-034-0.

Intended for directors of study groups, catechists, and individual readers, this booklet furnishes a brief introduction to Revelation and then gives directions for developing a deeper



understanding of ten texts: Rev 1:1–3; 1:9–20; 2:1–7; 2:8–11; 3:1–6; 3:14–22; 12:1–12; 11:1–2; 11:3–13; and 21:1–22:5. Prager is a Benedictine sister of Abtei Bertholdstein (Steiermark).

J. M. REESE, *1 and 2 Thessalonians*, New Testament Message 16 (Wilmington, DE: Glazier, 1979, paper) xvi and 113 pp. Bibliography. LCN: 79–53889. ISBN: 0–89453–139–5.

Reese, associate professor of theology at St. John's University in New York, argues for the Pauline origin of 2 Thessalonians and views it as revealing Paul's continuing struggle with his responsibility as an apostle. The pericope-by-pericope commentary on the RSV text of the two Thessalonian epistles gives special attention to the discourse structure of each passage and aims to guide the reader to a deeper appreciation of the ways in which Paul unfolded his message.

H. RICHARDS, *St Paul and his Epistles. A New Introduction* (London: Darton, Longman and Todd, 1979, paper £2.50) vii and 152 pp., map. ISBN: 0–232–51449–6.

After an introduction "in praise of Paul," this book discusses the Pauline epistles according to the following outline: a postcard to Philemon, jitters in Salonika (1–2 Thessalonians), goings-on in Corinth (1–2 Corinthians), thanks to Lydia and company (Philippians), to the Celts (Galatians) and a fair copy (Romans), letters from jail (Colossians and Ephesians), and to the clergy (1–2 Timothy and Titus). Richards is a senior lecturer in religious studies at Keswick Hall College of Education in Norwich, UK.

J. W. ROBERTS, *The Letter of James*, Living Word Commentary 16 (Austin, TX: Sweet Publishing Co., 1977) 180 pp. Bibliography. LCN: 76–51637. SBN: 8344–0072–3.

The late Professor Roberts wrote this commentary on James and published it privately in 1963. Now E. Ferguson, general editor of the Living Word Commentary, has changed the text to the RSV and adapted the style and size of the author's commentary to the policies of the series. The exposition is presented according to this outline: gifts of God manifested in trials (1:1–18), the attitude toward the word that begets (1:19–27), the sin of respect of persons (2:1–13), the relation of faith and works (2:14–26), admonition to teachers (3:1–18), worldliness in the church (4:1–12), direct address to the unbelieving rich (4:13–5:6), the attitude toward mistreatment (5:7–12), and the Christian in illness and sin (5:13–20).

W. SCHENK ET AL., *Gemeinde im Lernprozess. Die Korintherbriefe*, Bibelauslegung für die Praxis 22 (Stuttgart: Katholisches Bibelwerk, 1979, paper DM 22.80) 160 pp. Bibliography. ISBN: 3–460–25221–9.

After a brief introduction to the Corinthian epistles, this volume presents Schenk's expositions of twelve passages from 1 Corinthians and nine passages from 2 Corinthians. Accompanying each exposition is a section entitled "praxis," which provides suggestions for using the passage in the setting of religious education. The sections about praxis were contributed by A. Bausch, G. Hegele, P. Neumann, W. Schöpping, and W. Ullrich. H. Haug served as editor.

J. R. W. STOTT, *God's new society. The message of Ephesians*, The Bible speaks today (Leicester, UK: Inter-Varsity, 1979, paper £3.50) 291 pp. ISBN: 0–85110–597–1.

This exposition of Ephesians focuses on God's activity through Jesus and the Spirit in order to build his new society in the midst of the old: the new life that God has given us in Christ (1:3–2:10), the new society that God has created through Christ (2:11–3:21), the new standards that God expects of his new society, especially unity and purity (4:1–5:21), and the new relationships into which God has brought us—harmony in the home and hostility to the devil (5:21–6:24). Stott is rector emeritus of All Souls Church, Langham Place, London.

A. VANHOYE, *Our Priest is Christ. The Doctrine of the Epistle to the Hebrews*, trans. M. I. Richards (Rome: Biblical Institute Press, 1977, paper 2,500 L or \$3.25) 63 pp.

First published as *Le Christ est notre prêtre* (1969), this booklet describes Hebrews as a sermon on the priesthood of Christ, addressed to bewildered Christians. The exposition is presented under the following headings: God has spoken to us (1:1–2), a name more excellent than that of the angels (1:4–2:16), a merciful and trustworthy high priest (2:17–5:10), a modified



priesthood (7:11–28), ancient offerings and Christ's sacrifice (8–10), the mediator of a new covenant (8:6–13; 9:15–23; 10:1–18), priesthood and contemporary life, Christian life (10:19–25), the paths of faith (3–4; 11), suffering and hope (12:1–13), and charity and holiness (12:14–13:21).

H. VON LIPS, *Glaube- Gemeinde- Amt. Zum Verständnis der Ordination in den Pastoralbriefen*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 122 (Göttingen: Vandenhoeck & Ruprecht, 1979, DM 66) 327 pp. Bibliography. Indexed. ISBN: 3–525–53283–0.

The slightly revised version of a doctoral dissertation directed by E. Dinkler and presented to the theological faculty at the University of Heidelberg in 1974, this volume first reviews research on ordination in early Christianity and specifically in the Pastorals. Then major chapters on the Pastorals' understanding of faith and of church and office prepare for analyses of 1 Tim 4:6–16 and 2 Tim 1:3–2:13. The chapter on the understanding of ordination in the Pastorals examines its connection with charism and office, its character as the action of the church, and its relation to tradition and succession. The author concludes that ordination in the Pastorals must be viewed in light of the letters' understandings of church, office, and faith.

G. VOS, *The Pauline Eschatology* [1930], Twin Brooks Series (Grand Rapids: Baker, 1979, paper \$7.95) ix and 374 pp. Bibliography. Indexed. ISBN: 0–8010–9279–5.

This edition contains a two-page foreword by R. B. Gaffin, who describes the book as "a classic of unprecedented insight into the structure of Paul's theology." It begins with chapters on the structure of Paul's eschatology, the interaction between eschatology and soteriology, and the religious and ethical motivation for Paul's eschatology. Succeeding chapters treat the coming of the Lord and its precursors, the "man of sin," resurrection, chiliasm, judgment, and the eternal state. An appendix on the eschatology of the Psalter is included.

## BIBLICAL THEOLOGY

N. ANDERSON, *The Mystery of The Incarnation* (Downers Grove, IL: InterVarsity, 1978, paper \$3.95) x and 162 pp. Indexed. LCN: 78–13879. ISBN: 0–87784–530–1.

After sketching the background to the contemporary debate about the incarnation and summarizing developments in Christology through the ages, Anderson considers the incarnation in the context of other religions and analyzes the views of contemporary theologians such as J. Knox, J. A. T. Robinson, D. Nineham, and G. W. H. Lampe. The final chapter offers the author's solutions to many of the problems that theologians have struggled to solve. Anderson, recently retired as professor of oriental laws and director of the Institute of Advanced Legal Studies at the University of London, emphasizes the need to wrestle with the biblical evidence as a whole and to relate the mystery of the incarnation to the meaning and significance of the atonement.

H. BOERS, *What Is New Testament Theology? The Rise of Criticism and the Problem of a Theology of the New Testament*, Guides to Biblical Scholarship: New Testament Series (Philadelphia: Fortress, 1979, paper \$3.50) 95 pp. Bibliography. LCN: 79–7372. ISBN: 0–8006–0466–0.

Boers, professor of NT at the Candler School of Theology at Emory University in Atlanta, GA, traces the history of NT theology from its beginnings in the Reformation to recent times as a means of uncovering some of the most important factors that determine current stated or implied conceptions of NT theology. After exploring the principles (subject matter and origin) underlying a theology of the NT, he discusses biblical theology as part of a comprehensive theological task (J. P. Gabler), NT theology as the history of NT religion (W. Wrede, W. Bousset), and theology of the NT (A. Schlatter, R. Bultmann). According to Boers, the question of how the collection of documents from Hellenistic antiquity that we call the NT can be normative for the present continues to motivate most, if not all, NT scholarship, even though it has become fashionable to deny that this is so.

P.-M. BOGAERT (ED.), *Abraham dans la Bible et dans la tradition juive*, Publications de l'Institutum Iudaicum Bruxelles 2 (Brussels: Institutum Iudaicum, 1977, paper) iv and 167 pp.

Prepared for a colloquium held at Louvain in 1977, the five papers in this volume consider the call of Abraham according to Gen 12:1–9 (L. Dequeker), the figure of Abraham in ps.-Philo's *Biblical Antiquities* (P.-M. Bogaert), the intercession of Abraham in Gen 18:22b–33 (H. Jagersma), the sacrifice of Isaac in Gen 22:1 (A. Guigui), and Abraham as father of us all according to the Pauline writings (J. Lambrecht). Also included are Dutch summaries of the articles, transcriptions of the discussions inspired by the papers, an introduction by Bogaert, and a conclusion by Guigui.

G. W. BROMILEY, *Children of Promise. The Case for Baptizing Infants* (2nd ed; Grand Rapids: Eerdmans, 1979, paper \$3.95) xi and 116 pp. Indexed. LCN: 79–10346. ISBN: 0–8028–1797–1.

Intended as a short but comprehensive statement of the biblical reasons for infant baptism, this book first examines the practice of the NT and the witness of the OT. Then a discussion of the meaning of baptism is followed by chapters on the election of the Father, the reconciliation of the Son, the regeneration of the Spirit, the scope of baptism, and the salvation of infants. Bromiley, the translator of *Theological Dictionary of the New Testament*, argues that the baptism of infants in a covenant setting is consonant with God's dealings with his people in both the OT and the NT. Minor emendations and additions have been made in this new edition.

A. DUMAS, *Political Theology and the Life of the Church*, trans. J. Bowden (Philadelphia: Westminster, 1979, paper \$5.95) x and 148 pp. Bibliography. LCN: 78–16813. ISBN: 0–664–24226–X.

Dumas, professor of philosophy and ethics on the Protestant theological faculty in Paris, is mainly concerned with how one can make use of the Bible in a contemporary political and social context without manipulating it or leaving it out of account. The six chapters treat the nature of politics and the mission of the church, biblical foundations in the prophets and apostles, relating the Bible to contemporary situations, words and violence, the sequence from the promise of the resurrection to the memory of the cross, and spiritual life and politics. The whole study is fashioned around two themes: a "meta-textual" existence and a "fratriarchal" history.

J. C. ENGELSMAN, *The Feminine Dimension of the Divine* (Philadelphia: Westminster, 1979, paper \$8.95) 203 pp. Bibliography. Indexed. LCN: 79–13884. ISBN: 0–664–24268–5.

The purpose of this volume is to document the feminine dimension of the divine, to explore its manifestations in the Hellenistic age, and to examine some of the implications of reintroducing this image of God today. After explaining C. G. Jung's concept of archetypes and S. Freud's understanding of the phenomenon of repression, the author studies two representative goddesses from the Hellenistic world (Demeter and Isis) and the Jewish personification of wisdom (Sophia). Then she shows how the feminine aspect of God was repressed in the NT and in some patristic writings and traces its return in disguised and destructive ways in early Christian theology. Engelsman is director of the Women's Resource Center at The Theological School, Drew University, Madison, NJ.

G. W. FORELL, *History of Christian Ethics. Volume I: From the New Testament to Augustine* (Minneapolis, MN: Augsburg, 1979, \$12.50) 247 pp. Bibliography. Indexed. LCN: 79–50096. ISBN: 0–8066–1715–2.

The first volume in a projected three-volume history of Christian ethics contains a twenty-page chapter on NT ethics, which treats the centrality of the encounter with Jesus as the Christ, the eschatological character of NT ethics, the paraenetic emphasis, the servant function of the mind, and the audience. There are also chapters on the early Christian Fathers, Tertullian, Clement of Alexandria, Origen, the 4th century, Basil, John Chrysostom, and Augustine. The second volume will deal with the Middle Ages and the Reformation and its aftermath, and the third volume will describe the collapse of the Constantinian arrangement and the resulting preoccupation with ethics in our time. Forell is Carver distinguished professor of religion at the University of Iowa.



J. GLADWIN, *God's people in God's world. Biblical motives for social involvement* (Leicester, UK: Inter-Varsity, 1979, paper £2.95) 191 pp. ISBN: 0-85110-596-3.

Gladwin, formerly tutor at St. John's College in Durham, UK, and currently director of the Shaftesbury Project, aims to establish some biblical and theological foundations for social involvement by Christians. After remarks on the necessity of sharing in all aspects of God's creation, there are chapters on revelation, the responsible Creator, the world as made for humanity, involvement in a fallen world, the social dimension of the gospel, the cross and the crisis, the call of the kingdom, the church and politics, the shape of human life, and the gospel and social action. The author concludes that social involvement is part of what it means to be human in the pattern of God's creation of us.

H. GUNKEL, *The Influence of the Holy Spirit. The Popular View of the Apostolic Age and the Teaching of the Apostle Paul*, trans. R. A. Harrisville and P. A. Quanbeck (Philadelphia: Fortress, 1979, \$10.95) x and 133 pp. Indexed. LCN: 78-20022. ISBN: 0-8006-0544-6.

First published in 1888 as *Die Wirkungen des heiligen Geistes*, this classic study attempts to ascertain the symptoms by which an "effect" of the Spirit was recognized in early Christianity, and to set forth what was common to and typical of such pneumatic experiences. The three chapters treat popular views of the Spirit in the early church, the teaching of Paul about the Spirit, and related concepts in Pauline theology. Also included are Gunkel's preface to the second and third German editions as well as R. A. Harrisville's four-page assessment of the study's value today.

D. J. HARRINGTON, *God's People in Christ. New Testament Perspectives on the Church and Judaism*, *Overtures to Biblical Theology* (Philadelphia: Fortress, 1980, paper \$6.50) xviii and 126 pp. Bibliography. Indexed. LCN: 79-7380. ISBN: 0-8006-1531-X.

This biblical-theological investigation of early Christianity's attempts at defining itself vis-à-vis Judaism aims to make more intelligible the idea of the church as the people of God. After remarks on methodology and ancient Israel's consciousness of itself as God's people, the book discusses kingdom and church in Jesus' preaching and the earliest church as an apocalyptic community. Then there are chapters on baptism into Christ (Galatians 3), the people of God in Romans 9-11, developments after Paul (Ephesians, 1 Timothy), the church as a minority group (1 Peter, Hebrews, Revelation), and Jesus as the focus of the conflict with the synagogue (Mt, Jn). Harrington, author of *Interpreting the New Testament* (1979) and general editor of *NTA*, points to Gal 3:29 ("if you are Christ's, then you are Abraham's offspring") as a summary of the study's basic thesis.

W. HARRINGTON (ED.), *Witness to the Spirit. Essays on Revelation, Spirit, Redemption*, *Proceedings of the Irish Biblical Association 3* (Dublin: Irish Biblical Association, 1979, paper £2.50; Manchester: Koinonia Press) 166 pp. ISBN: 0-86088-017-6.

This volume presents nine papers prepared for the 1975, 1976, and 1977 meetings of the Irish Biblical Association. The first three deal with revelation: J. R. Bartlett on revelation and the OT, S. Freyne on the NT concept of revelation, and M. Ledwith on modern theology and revelation. Three articles concern the Spirit: T. Marsh on the Holy Spirit in early Christian teaching, J. D. G. Dunn on discernment of spirits as a neglected gift, and P. Corcoran on the Holy Spirit and the life of the Spirit today. The last three essays discuss aspects of redemption: A. Phillips on the universal significance of Yahweh's *tôrah* and *mišpāt* in postexilic Israel, G. Daly on the theology of redemption in the Church Fathers, and Daly on contemporary perspectives on redemption theology. The editor has provided a four-page introduction.

H.-G. HERMESMANN, *Zeit und Heil. Oscar Cullmanns Theologie der Heilsgeschichte, Konfessionskundliche und kontroverstheologische Studien 43* (Paderborn: Bonifacius-Druckerei, 1979, DM 24) 192 pp. Bibliography. Indexed. ISBN: 3-87088-227-1.

Prepared as a doctoral dissertation under the direction of H. Petri and accepted by the theological faculty at Paderborn in 1977, this volume explains O. Cullmann's concept of salvation history in order to make it more accessible as a model of theological thinking. After

remarks on Cullmann's life and work, the book discusses his exegetical methods, the idea of time in his theology, his concept of salvation history, and its implications for Christology, ecclesiology, and eschatology. The final chapter considers the controversies aroused by Cullmann's salvation-historical theology and its significance for ecumenical dialogue. Hermesmann is a Catholic pastor in Bielefeld-Heepen, Germany.

J. KOENIG, *Jews and Christians in Dialogue: New Testament Foundations* (Philadelphia: Westminster, 1979, paper \$7.95) 185 pp. Bibliography. Indexed. LCN: 79-17583. ISBN: 0-664-24280-4.

This exploration of NT attitudes toward Judaism contains chapters on Jesus and the first church ("at home in Judaism"), Paul ("on the way to unity"), Mk ("a Jewish Gospel for Gentiles"), Mt ("a claim on Israel's leadership"), Lk-Acts ("roots in Israel's history"), and Jn ("a painful break with Judaism"). Koenig, professor of NT at General Theological Seminary in New York and author of *Charismata: God's Gifts for God's People* (1978), concludes that the NT as a whole, when understood historically, offers more resources than obstacles to those who value Jewish-Christian dialogue today.

A. LEMAIRE, *Ministry in the Church*, trans. C. W. Danes (London: SPCK, 1977, paper £2.25) vii and 119 pp. ISBN: 0-281-02979-2.

Originally published in French under the title *Les ministères dans l'Église* (1974), this investigation of ministry in the church first presents the NT evidence in light of the advances made by some of the latest exegetical and historical studies. Then there are chapters on how ministry has been lived and interpreted in the church's history and on how the Christian idea of ministry can be grasped and formulated in the language of today. The final chapter evaluates some unresolved problems in today's thinking about ministries. Lemaire is also the author of *Les Ministères aux origines de l'Église* (1971).

X. LÉON-DUFOUR, *Face à la mort. Jésus et Paul*, Parole de Dieu 18 (Paris: Seuil, 1979, paper) 320 pp. Bibliography. Indexed. ISBN: 2-02-005312-2.

The first part of this volume investigates what Jesus thought about death in general and then focuses on three aspects of his own death: impending [see § 23-392], imminent, and actual [see § 23-122]. The second part considers Paul's understanding of Jesus' death, his views on the essence and power of death and on suffering remaining in the world even after Jesus' victorious death, and his attitude toward his own death. A note on the letter to the Hebrews and an appendix on life after death [see § 17-1119] are included. Léon-Dufour is also the author of *Résurrection de Jésus et message pascal* (1971).

A. J. MATTILL, *A Christ for These Days: Toward a Unitarian Universalist Christology in the Twentieth Century* (Gordo, AL: privately published, 1979, paper) v and 151 pp.

After opening chapters on the current christological conversation and on the composite Christ of P. B. Wintersteen, this book discusses the views of Jesus held by five leading Unitarian biblical scholars since the turn of the century: the apocalyptic Jesus of A. Schweitzer, the demythologized Jesus of J. E. Carpenter, the dynamic Jesus of C. R. Bowen, the Essenic Jesus of C. F. Potter, and the mystical Jesus of D. F. Robinson. The ideas of these scholars about Jesus and Christology are examined in order to determine which (if any) Jesus is suited to be Wintersteen's "Christ for these days." Mattill observes that in Unitarian Universalist circles the supernatural Christ is dead but Jesus of Nazareth is remembered and highly respected. The book may be ordered from the Unitarian Universalist Distribution Center, 25 Beacon Street, Boston, MA 02108.

J. A. T. ROBINSON, *Jesus and his Coming* (2nd ed.; Philadelphia: Westminster, 1979, paper \$6.95) 192 pp. Indexed. LCN: 79-14078. ISBN: 0-664-24278-2.

First published in 1957, this inquiry into the origin of the doctrine of Christ's second coming contains chapters on the church's expectation of Christ, the evidence for Jesus' expectation of his future vindication and of the visitation in judgment, the transition from Jesus' expectation to



that of the church, the challenge posed by 1–2 Thessalonians, the emergence of the parousia doctrine, the reason why Christ was expected twice, and the Christ who comes. Robinson concludes that there is but one coming, begun at Christmas, perfected on the cross, and continuing until all are included in it. In a three-page preface to this edition, he comments on the book's relationship to his *Redating the New Testament* (1976).

P. SCHWANZ, *Imago Dei als christologisch-anthropologisches Problem in der Geschichte der Alten Kirche von Paulus bis Clemens von Alexandrien* [1970] (Göttingen: Vandenhoeck & Ruprecht, 1979, DM 38) 248 pp. Bibliographies. ISBN: 3-525-55368-4.

This investigation of the theme of *imago Dei* in early Christian theology was prepared as a doctoral dissertation under the direction of F. Lau and K. Rudolph and presented to the theological faculty at Leipzig in 1965. It was first published in 1970 [see §§ 16–706r; 17–1128r], and a brief summary appeared in *Kairos* [§ 20–281]. Among its major conclusions are the following: (1) The Pauline/deutero-Pauline concept of *eikōn* is fully intelligible only against the background of the gnostic concept. (2) Though the term *eikōn* is not used in the Johannine writings, the idea is present in synonyms and equivalents. (3) The Apostolic Fathers relate the idea of an original but lost likeness of God to the text of Gen 1:26–27. (4) In the framework of his recapitulation theory, Irenaeus brought Gen 1:26–27 into line with the Pauline and Johannine teachings. (5) Clement of Alexandria connected the concepts of *eikōn* and *homoiosis*.

J. D. SMART, *The Past, Present, and Future of Biblical Theology* (Philadelphia: Westminster, 1979, paper \$7.95) 162 pp. Bibliography. LCN: 79-16943. ISBN: 0-664-24284-7.

Intended for biblical scholars and interested church people, this book seeks to sketch past and present developments in biblical theology, to clear away misunderstandings, to uncover the sources of the prevailing confusion, and to point the way to a less contentious and more constructive future for biblical theology. The major topics discussed are the so-called biblical-theology movement, North American developments since 1940, the international scene, the significance of hermeneutics, revelation and history and their relation to tradition, biblical theology and systematic theology, and the uncertain future. Smart, formerly professor of biblical interpretation at Union Theological Seminary in New York, maintains that biblical theology, far from having died in the early 1960s, has continued to produce significant works and has never ceased to be an important aspect of international biblical science.

B. STUDER AND B. DALEY, *Soteriologie. In der Schrift und Patristik*, Handbuch der Dogmengeschichte 3: Christologie—Soteriologie—Mariologie, Faszikel 2a (Freiburg—Basel—Vienna: Herder, 1978, paper DM 79) vii and 225 pp. Bibliographies. ISBN: 3-451-00726-6.

The initial fifty-four pages of this volume are devoted to B. Daley's article on soteriology in Scripture, which contains sections on the OT, the pre-Gospel phase, the Synoptic Gospels and Acts, Paul, the non-Johannine Catholic epistles, Hebrews, and John. Each section provides a bibliography and discussions of those texts in which soteriology figures most prominently. The article was translated from English by S. Johnson. The rest of the book consists of B. Studer's treatment of the soteriology of the Church Fathers in the pre-Nicean, post-Nicean, and Chalcedonian periods.

L. SWIDLER, *Biblical Affirmations of Woman* (Philadelphia: Westminster, 1979, cloth \$17.95, paper \$9.95) 382 pp. Indexed. LCN: 79-18886. ISBN: 0-664-21377-4 (cloth), 0-664-24285-5 (paper).

This anthology quotes and discusses 351 passages from the Bible and related Jewish and Christian writings judged by Swidler to have a positive, ambivalent, or negative orientation toward women. After a prologue on women in the ancient world, the material is presented under three headings: feminine imagery of God, women in Hebrew-Jewish tradition, and women in Christian tradition. The text of the English Jerusalem Bible is used as a basis, though in some cases it has been modified for greater accuracy. Swidler is professor of interreligious dialogue and Catholic studies at Temple University in Philadelphia.

# THE WORLD OF THE NEW TESTAMENT

W. BELARDI, *Studi mithraici e mazdei*, Biblioteca di ricerche linguistiche e filologiche 6 (Rome: Istituto di Glottologia della Università—Centro Culturale Italo-Iraniano, 1977, paper 15,000 L) 247 pp., 8 figs. Indexed.

Belardi, the author of *Superstitio* (1976), first discusses Mithras as *rex* ("boundary maker") and *arbiter* in ancient Mithraic theology and then explores astronomical and theological problems in the Zoroastrian calendar. The other chapters treat the Avestan corpus of *Yašt*, the concept of the first lunar station as a defensive bulwark in the strategy of Ahura Mazda, and the textual tradition of *Bundahišn*. Five concordance tables to *Bundahišn* and facsimiles of manuscripts of it, as well as English summaries of the articles, are included.

*Biblisch-historisches Handwörterbuch. Landeskunde, Geschichte, Religion, Kultur, Literatur. Vierter Band: Register und Historisch-archäologische Karte Palästinas*, ed. B. Reicke and L. Rost (Göttingen: Vandenhoeck & Ruprecht, 1979, DM 95) 284 pp., 2 maps. ISBN: 3-525-50156-0.

The first part of this volume provides indexes to the 3,000 articles contained in the three preceding volumes of the project [NTA 8, p. 143; 9, p. 265; 11, p. 369]. The 10,000 entries are arranged under the following categories: Hebrew and ancient Near Eastern words, Greek and Latin words, subjects, persons, and places. Four pages of corrections and additions are also supplied. The second part includes a two-part historical-archaeological map of Palestine and environs prepared by E. Höhne, which is inserted in a pocket fastened to the inside back cover of the book. The maps contain 8,000 place-names from the Stone Age to the present and are accompanied by an index consisting of more than 12,600 entries.

W. H. BROWNLEE, *The Midrash Pesher of Habakkuk*, SBL Monograph Series 24 (Missoula: Scholars Press, 1979, \$10.50) ix and 220 pp. Bibliography. Indexed. LCN: 79-30560. ISBN: 0-89130-096-1.

In his eighteen-page introduction, Brownlee discusses the nature of 1QpHab and lists its purposes: to vindicate the Righteous Teacher against his enemies, to vindicate the followers of the Teacher against their opponents, to strengthen the faith and endurance of the Teacher's adherents, to warn the wavering about the dangers of apostasy, to prepare the way of Yahweh through learning and obedience, and to instruct the community regarding the future. The major part of the book presents a restored and pointed Hebrew text, an English translation, and a philological commentary for the thirty-five sections into which the document is divided. Brownlee is also the author of *The Text of Habakkuk in the Ancient Commentary from Qumran* (1959).

M. BURROWS, *Burrows on the Dead Sea Scrolls. An Omnibus of Two Famous Volumes: The Dead Sea Scrolls. More Light on the Dead Sea Scrolls* (Grand Rapids: Baker, 1978, paper \$11.95) 435 pp., 7 plates, 2 maps; xiii and 434 pp. Bibliographies. Indexed. ISBN: 0-8010-0752-6.

This volume contains reprints of *The Dead Sea Scrolls* (1955) and *More Light on the Dead Sea Scrolls* [NTA 3, p. 117]. The material in the former book is organized under these headings: discoveries and discussions, the age of the manuscripts, the dates of composition, the community of Qumran, the importance of the Dead Sea scrolls, and translations. The latter book contains sections on further developments and discoveries, Christian origins in light of the Dead Sea scrolls, results for OT studies, the origin of the Qumran sect, the identification of the sect, its beliefs, its organization and rites, and translations. Burrows was professor of biblical studies at Yale Divinity School for many years.



R. CAMERON AND A. J. DEWEY (EDS.), *The Cologne Mani Codex (P. Colon. inv. nr. 4780) "Concerning the Origin of his Body,"* Texts and Translations 15, Early Christian Literature Series 3 (Missoula: Scholars Press, 1979, \$10.50) vii and 79 pp. Bibliography. LCN: 79-14743. ISBN: 0-89130-311-1.

The Cologne Mani Codex is a miniature parchment from the fifth century A.D., providing new information about Mani's life in a baptist sect in southern Mesopotamia. In their five-page introduction Cameron and Dewey observe that translation difficulties arise because the Greek text is translated from a Syriac original and because the particular baptist and Manichean terms have specific theological nuances. They also draw attention to the three stages in the text's redaction and to the text's importance as the only primary source in Greek for Manicheism. In the main part of the book they present on facing pages the Greek text and the first English translation of the initial three parts of the codex. The remaining two parts and an *index verborum* will appear after the completion of the critical edition by A. Henrichs and L. Koenen.

N. CASERTA, *Gli esseni e le origini del cristianesimo* (Naples: La Nuova Cultura Editrice, 1978, paper 15,000 L) 498 pp. Indexed.

After introductory observations on the Essenes and the early Christians, this volume situates Essenism in its Jewish political-religious milieu and examines possible contacts between Essenism and primitive Christianity. Then it explores the relationship between the Essene and Christian understandings of ethics and theology, asceticism and mysticism, liturgy and sacraments, ministers and missionaries, messianism, mystery and knowledge, and eschatological vision.

B. DEHANDSCHUTTER, *Martyrium Polycarpi. Een literair-kritische studie*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 52 (Leuven: University Press, 1979, paper 950 Bel. fr.) 296 pp. Bibliography. Indexed. ISBN: 90-6186-088-1.

The revision of a doctoral dissertation directed by F. Neirynck and accepted in 1977 by the theological faculty at the Catholic University of Louvain, this study of *Martyrdom of Polycarp* first gathers the evidence about the textual tradition and provides an edition of the Greek text that differs in thirty-five places from K. Bihlmeyer's edition. Then the document's thesis of martyrdom as willed by God is shown to give a literary coherence to the text, entailing the rejection of interpolation hypotheses. Dehandschutter concludes that *Martyrdom of Polycarp* is a real letter written by Evaristus between A.D. 156 and 160. The appendixes contain a new Dutch translation of the work, a treatment of its relationship to the NT, and an index of Greek words in the text. A nine-page English summary is included. The volume is distributed by Duculot, Gembloux, Belgium.

G. A. DEISSMANN, *Bibelstudien. Beiträge, zumeist aus den Papyri und Inschriften, zur Geschichte der Sprache, des Schrifttums und der Religion des hellenistischen Judentums und des Urchristentums* [1895] (Hildesheim—New York: Georg Olms, 1977, paper DM 42.80) xii and 297 pp., folding fig. Indexed. ISBN: 3-487-06297-6.

This unaltered reprint contains six sections: Greek transcriptions of the Tetragrammaton, the Hadrumentum inscription as an epigraphic monument of the Alexandrian OT, the linguistic history of the Greek Bible, biblical names (Heliodorus, Barnabas, Manaen, Saul-Paul), prolegomena to the biblical letters and epistles, and miscellaneous topics (the prologue to Sirach, the edict of Ptolemy IV Philopator in 3 Maccabees 3, the "large letters" and the "marks of Jesus" in Galatians 6, the literary history of 2 Peter, and the white robes and palm branches of the perfect in Revelation 7).

A. DEMBSKA AND W. MYSZOR, *Teksty z Nag-Hammadi, Pisma Starochrześcijańskich Pisarzy* 20 (Warsaw: Akademia Teologii Katolickiej, 1979, paper) 332 pp. Bibliography. Indexed.

This volume begins with Myszor's 89-page introduction, which describes the content of the Nag Hammadi codices and discusses Valentinianism and its impact on the documents. Then Dembska's six-page philological introduction to the Nag Hammadi texts is followed by Polish translations and commentaries on *Apocryphon of James* and *Gospel of Truth* (Myszor), *Treatise on Resurrection* (Dembska), and *Gospel of Thomas* and *Gospel of Philip* (Myszor and Dembska).



A. Díez Macho (ED.), *Biblia Polyglotta Matritensia. Series IV: Targum Palaestinense in Pentateuchum. Additur Targum Pseudojonatan ejusque hispanica versio. L. 4: Numeri* (Madrid: Consejo Superior de Investigaciones Científicas, 1977) xvi and 355 pp. ISBN: 84-00-03664-6.

After Díez Macho's eight-page introduction, this volume presents in parallel columns the Aramaic texts of the following Targums of Numbers: *Neofiti*, *Fragmentary Targum* (MSS Paris 110, Vatican 440, Sassoon 264), fragments from the Cairo Genizah, and *ps.-Jonathan*. A Spanish translation of *ps.-Jonathan* (by T. Martínez Saiz) appears beside the Aramaic texts. The critical apparatus at the foot of the pages supplies textual variants from *Neofiti*, Vatican 440, and *ps.-Jonathan*. The appendixes list variants in 'Aruk and *Meturgeman* (by R. Gríño) and the lemmas of MS Add. 27031. This volume was prepared with the collaboration of L. Díez Merino, E. Martínez Borobio, and T. Martínez Saiz.

*Early Christian Literature and the Classical Intellectual Tradition. In honorem Robert M. Grant*, ed. W. R. Schoedel and R. L. Wilken, *Théologie historique* 53 (Paris: Beauchesne, 1979, paper 90 F) 205 pp., plate.

These eleven essays prepared in honor of Professor Grant treat various aspects of the interaction between Christianity and Greco-Roman culture: J. H. Waszink on Tertullian's principles and methods of exegesis, W. C. van Unnik on theological speculation and its limits according to Irenaeus, F. M. Young on the God of the Greeks and the nature of religious language, W. R. Schoedel on "enclosing, not enclosed" in the early Christian doctrine of God, R. Norris on the transcendence and freedom of God according to Irenaeus, M. Simon on the transition from Greek *hairesis* to Christian heresy, R. L. Wilken on pagan criticism of Christianity, H. Chadwick on the relativity of moral codes in Rome and Persia in late antiquity, S. E. Johnson on Greek and Jewish heroes in *4 Maccabees* and Mk, W. Wuellner on Greek rhetoric and Pauline argumentation, and G. Quispel on God as Eros. The volume also contains a photograph of the honoree, a two-page sketch of his life, and an eight-page introduction.

*The Facsimile Edition of the Nag Hammadi Codices. Cartonnage* (Leiden: Brill, 1979, 180 gld.) xxiii pp. and 72 plates. ISBN: 90-04-06038-3.

The papyri published in this volume were secondarily used to produce the cartonnage that lined and thickened the leather covers of eight of the twelve extant codices that were discovered in 1945 near Nag Hammadi. The bulk of the cartonnage is said to consist of fragmentary documentary papyri whose down-to-earth character provides pointers to the social-historical context of the production of the codices. After a preface by J. M. Robinson, the volume presents black-and-white photographs of the papyri. The previous volumes in this series of facsimiles of the Nag Hammadi documents were described in *NTA* 17, pp. 126, 423; 18, p. 399; 19, p. 123; 20, p. 379; 21, pp. 104-105, 216, 351; 22, p. 350.

G. FOHRER, *Glaube und Leben im Judentum*, Uni-Taschenbücher 885 (Heidelberg: Quelle & Meyer, 1979, paper DM 18.80) 173 pp. ISBN: 3-494-02096-5.

This general introduction to Jewish faith and life is based not only on the OT but also on rabbinic and medieval sources. The material is presented under these headings: the one God and his command, worship (praying and singing, praising and learning), the Sabbath, the major or "pilgrimage" festivals, the high holy days, other festivals and fast days, everyday life, the teachings of faith, ethics, and the praise of God and its relation to holiness and joy. The volume is a complement to Fohrer's *Geschichte Israels* (1977) in the same series.

J. GEREBOFF, *Rabbi Tarfon: The Tradition, the Man, and Early Rabbinic Judaism*, Brown Judaic Studies 7 (Missoula: Scholars Press, 1979, \$16.50) xxiii and 483 pp. Bibliography. Indexed. LCN: 78-15220. ISBN: 0-89130-257-3.

Prepared as a doctoral dissertation under the direction of J. Neusner and presented to Brown University, this investigation of the materials assigned to Rabbi Tarfon yields both a history of the formation of these items and a biography of the Yavnean master. The first part provides translations and commentaries for all the legal and nonlegal units of tradition, and the second part synthesizes and refines the data with reference to the corpus and its strata, literary traits,



the Law, formal exegeses, and homiletical-theological materials. Gereboff concludes that Tarfon was especially concerned with the question of objective facts versus subjective presumptions and with priestly rights and functions.

J. GUILLÉN, *Urbs Roma. Vida y costumbres de los romanos. II. La vida pública*, El peso de los días 6 (Salamanca: Sígueme, 1978, paper 950 ptas.) 471 pp., 8 plates, 3 figs. Indexed. ISBN: 84-301-0724-X.

The first part of this discussion of Roman public life and customs concerns social and political life under the monarchy, the republic, and the empire respectively, and the role of the magistrates in the various phases of Roman history. The second part, entitled "the good life," treats meals, games and diversions, public games and religious festivals, public games and secular festivals, and recreational walks and trips. The discussions are based chiefly on passages from the classical Latin authors.

K. HOHEISEL, *Das antike Judentum in christlicher Sicht. Ein Beitrag zur neueren Forschungsgeschichte*, Studies in Oriental Religions 2 (Wiesbaden: Harrassowitz, 1978, paper DM 78) x and 235 pp. Bibliography. Indexed. ISBN: 3-447-01940-9.

Accepted as a *Habilitationsschrift* by the faculty of philosophy at Bonn in 1974, this study argues that a distorted picture of a "late Jewish legal religion" has been perpetuated in the scholarship of the Christian church. After sketching the rise of the classical view of Judaism from the Reformation to the early 20th century, the author focuses on the idea of Torah-piety developed in research since 1945 and then discusses the basic concepts of Jewish soteriology (God's conduct toward Israel, God's conduct toward individuals, and repentance and forgiveness of sins). The final chapter traces the Christian misinterpretation of Torah-piety to a distortion of Paul's understanding of the Jewish Law. A four-page English summary of the argument is also included.

*Jahrbuch für Antike und Christentum* 22 · 1979 (Münster: Aschendorff, 1979, cloth DM 98, paper DM 88) 228 pp., 20 plates, 3 figs., folding chart. ISBN: 3-402-07092-8 (cloth), 3-402-07091-X (paper).

This volume contains fifteen articles prepared in honor of T. Klauser on his eighty-fifth birthday. Of most relevance to the NT field are C. Colpe's eighth article on pagan, Jewish, and Christian traditions in the Nag Hammadi documents [§ 24-666] and E. Dassmann's article on gnostic assessments of Paul [§ 24-669]. The other contributors are C. Gnllka, A. Dihle, W. Speyer, C. T. H. R. Ehrhardt, H.-J. Horn, I. Mundle, K. Thraede, H. Brakmann, J. Engemann, R. Turcan, D. Korol, E. Alföldi-Rosenbaum, and L. Kötzsche-Breitenbruch. Five book reviews and two reports are included.

*Jerusalem und seine grosse Zeit. Leben und Kultur in der Heiligen Stadt zur Zeit Christi*, by O. Alberti et al., trans. S. Höfer (2nd ed.; Würzburg: Arena, 1978, DM 35) 313 pp. Illustrated. Indexed. ISBN: 3-401-03835-4.

After sketching Palestinian history in the Hasmonean and Herodian periods and describing the land of Israel, this volume presents chapters on the city of Jerusalem, the Temple and its history, the priests and the cult, communities and independent sects, Israel and its festivals, the economy of the Holy City, law, medicine, education, family life, dress, housing, and food and drink. The appendix treats the archaeology of the NT and the relations between Jews and non-Jews. Approximately 250 photographs are included. The authors are O. Alberti, M. Avi-Yonah, B. Bagatti, G. Barbieri, E. J. Bickerman, P. Colella, K. M. Kenyon, M. Liberman, A. Neppi Modona, E. Pax, G. Pittano, A. Ravenna, G. Rinaldi, C. Roth, A. Spijkerman, and M. Trèves. The Italian original was entitled *Tutto su Gerusalemme biblica* (1970).

R. JOLY, *Le dossier d'Ignace d'Antioche*, Université Libre de Bruxelles, Faculté de Philosophie et Lettres 69 (Brussels: Editions de l'Université de Bruxelles, 1979, paper 400 Bel. fr.) 144 pp. Bibliography. Indexed. ISBN: 2-8004-0688-7.

Joly, professor at the universities of Mons and Brussels and author of *Le vocabulaire chrétien*



*de l'amour est-il original?* (1968), argues that the seven letters traditionally ascribed to Ignatius of Antioch could only have been written sometime after the martyrdom of Polycarp of Smyrna in A.D. 161. This thesis is defended with reference to Polycarp's letter to the Philippians, the peculiarities of the Ignatian scenario, the citations of NT and other texts, vocabulary and the manuscript tradition, the monarchical episcopate, gnosticism, the influence of *4 Maccabees*, the other ancient witnesses, the weakness of the traditional argument, and the strength of the case for a date around A.D. 165 and Smyrna as the place of origin. The last chapter examines critically the views of J. Rius-Camps on the Ignatian corpus [§§ 22–291, 654].

*Kerygma und Logos. Beiträge zu den geistesgeschichtlichen Beziehungen zwischen Antike und Christentum. Festschrift für Carl Andresen zum 70. Geburtstag*, ed. A. M. Ritter (Göttingen: Vandenhoeck & Ruprecht, 1979, DM 148) 519 pp. Indexed. ISBN: 3-525-55369-2.

Thirty-three articles in honor of Professor Andresen on his 70th birthday: B. Aland on *fides* and *subiectio* in Irenaeus' anthropology, K. Aland on the Pauline corpus in 2nd-century patristic writings, A. Böhlig on the concept of God in *Tripartite Tractate*, C. J. Classen on the Platonic-Stoic canon of cardinal virtues (according to Philo, Clement of Alexandria, and Origen), C. Colpe on the Logos doctrine from Philo to Clement, C. Curti on spiritual intelligence according to Eucherius of Lyon, A. Dihle on Bardesanes' teaching about fate, H. Dörrie on Jn 1:1–18 in early Christian apologetics, H. J. W. Drijvers on kerygma and Logos in *Odes of Solomon* 23, L. C. Ferrari on Augustine's *Confessions* as exemplary propaedeutic, W. H. C. Frend on the fall of Macedonius in A. D. 511, O. Gigon on Lactantius and philosophy, H. Goltz on Ivan the Terrible's citation of Dionysius the Areopagite, A. Grillmeier on the Hellenizing of the Christ-kerygma, I. Hadot on Hierocles' teaching about the demiurges, P. Hadot on Augustine's presentation of Platonism, R. Hahnhart on Septuagint research at Göttingen, A. Heron on the Holy Spirit in Origen and Didymus the Blind, R. Joly on Middle Platonism, F. H. Kettler on the relation of Origen to Ammonius Saccas and Porphyry, B. Kötting on martyrdom and provocation, A. Lindemann on Pauline theology in *Diognetus*, B. Lohse on the Pauline renaissance in the 4th century, C. Moreschini on Tertullian's relations to Stoicism and Platonism, E. Mühlenberg on the legacy of the Church Fathers to modern Protestantism, G. Pfligersdorffer on dialogues with a stranger and with oneself, A. M. Ritter on *homoousios* from Nicea to Constantinople, W. Rordorf on Christ as Logos and law and the relation of *Kerygma Petrou* to Justin, B. Studer on the apologetic starting point of Justin's Logos Christology, G. M. Vian on *kērygma* and *klēsis ethnōn* in Athanasius' writings, J. Whittaker on the second fragment of Valentinus' writings, U. Wickert on Christ's coming to the world, and W. Wischmeyer on artistic representations of Peter reading.

M. KÜCHLER, *Frühjüdische Weisheitstraditionen. Zum Fortgang weisheitlichen Denkens im Bereich des frühjüdischen Jahweglaubens*, Orbis Biblicus et Orientalis 26 (Fribourg: Universitätsverlag, 1979; Göttingen: Vandenhoeck & Ruprecht) vi and 703 pp., 2 figs. Bibliography. Indexed. ISBN: 3-7278-0211-1 (UV), 3-525-53331-4 (V&R).

The revision of a doctoral dissertation accepted by the theological faculty at the University of Fribourg in 1979, this examination of Jewish wisdom traditions from 200 B.C. to A.D. 135 first treats reflections on wisdom among various early Jewish groups and the sages of Israel as portrayed by early Jewish exegetes, historians, romancists, and poets. It then explores wisdom-sayings traditions in the writings of the rabbis, Philo and Josephus, ps.-Phocylides, and ps.-Menander, and in the various Ahikar materials. A subsequent chapter on wisdom paraenesis and teachings in *Testaments of the Twelve Patriarchs* is followed by the author's concluding observations on Jewish wisdom and the sages and on Christian wisdom and Jesus' wisdom. An appendix discusses the wisdom sayings of Jesus in the Synoptic Gospels.

M. LATTKE, *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis*, 2 vols., Orbis Biblicus et Orientalis 25/1 and 25/2 (Fribourg: Editions Universitaires, 1979; Göttingen: Vandenhoeck & Ruprecht) xi and 237 pp. Bibliography (vol. 1); xv and 201 pp., 5 plates (vol. 2). ISBN: 3-7278-0209-X (EU), 3-525-53330-6 (V&R).

Lattke, whose doctoral dissertation was published under the title *Einheit im Wort* (1975), first discusses the manuscript evidence for *Odes of Solomon* in Greek (Bodmer Papyrus XI), Coptic



(British Museum, MS Add. 5114), and Syriac (British Museum, MS Add. 14538; John Rylands Library, Codex Syr. 9). Then he presents new editions of the texts and new German translations on facing pages with a critical apparatus at the close of each ode. Appendixes are devoted to the context of *Odes* 5, 6, 25, and 22 in *Pistis Sophia* and to their gnostic interpretation in the work. The second volume contains five concordances to *Odes of Solomon*: Greek words, Greek words in the Coptic version, Coptic words, Syriac words, and Latin words in Lactantius, *Inst.* 4.12.3. Photographs of British Museum, MS Add. 14538, are also included. A third volume is planned.

B. LAYTON, *The Gnostic Treatise on Resurrection from Nag Hammadi. Edited with Translation and Commentary*, Harvard Dissertations in Religion 12 (Missoula: Scholars Press, 1979, \$12) x and 220 pp. Indexed. LCN: 79-18521. ISBN: 0-89130-341-3.

The slightly revised version of a doctoral dissertation presented to Harvard University in 1971, this volume contains a new critical edition of the Coptic text of *Treatise on Resurrection* (also known as *Epistle to Rheginus*) along with two English translations (one very literal) on facing pages. The remainder of the book aims to make clear the text's language and logic and to demonstrate the coherence of its argument. It has three major sections: commentary, the content and arrangement of the treatise, and grammatical notes. Special attention is given to parallels from the Christian gnosticizing Platonism of Clement of Alexandria and from the Platonic corpus. Nine grammatical appendixes and a complete index to the Coptic text are also included.

M. MCNAMARA, *The Apocrypha in the Irish Church* (Dublin: Dublin Institute for Advanced Studies, 1975, paper £3) xi and 159 pp. Bibliographies. Indexed.

Describing the Irish Apocrypha as the richest in any of the European vernaculars, McNamara provides a catalogue of 108 apocryphal works used in Ireland, together with indications of the available manuscripts and of research that has already been done. After a thirteen-page introduction, the material is presented under these headings: the OT (longer pieces), the OT (shorter pieces), infancy narratives, the public life and letters of Jesus, John the Baptist, passion narratives, Stephen, apocryphal texts relating to the apostles, apocryphal texts on Our Lady, and the other world. McNamara is the author of *The New Testament and the Palestinian Targum to the Pentateuch* (1966; rev. ed., 1978) and *Targum and Testament* (1972).

C. MERCIER (ED.), *Quaestiones et solutiones in Genesim. I et II e versione armeniaca. Introduction, traduction et notes*, Les oeuvres de Philon d'Alexandrie 34A (Paris: Cerf, 1979, paper 199 F) 335 pp. ISBN: 2-204-01398-6.

In his 46-page introduction, Mercier discusses the Armenian translations of Philo's writings, the structure of *Quaestiones in Genesim* and the characteristics of the Armenian version of it, and the biblical lemmas in *Quaestiones in Genesim*. The body of the volume presents on facing pages the Latin translation by J.-B. Aucher first published in 1826 and Mercier's new French translation of the Armenian text along with brief explanatory footnotes. Future volumes will treat *Quaestiones in Genesim* 3-4 and *Quaestiones in Exodum* 1-2. F. Petit's edition of the Greek fragments of these works was described in *NTA* 23, p. 370. Prior to his death in 1978, Mercier was professor in the department of oriental languages at the Institut Catholique de Paris.

C. MONDÉSERT, *Pour lire les Pères de l'Église dans la collection "Sources Chrétiennes," Foi vivante* 196 (Paris: Cerf, 1979, paper) 120 pp. Bibliography. Indexed. ISBN: 2-204-01428-1.

Mondésert, director of the Institut des Sources Chrétiennes in Lyon, first provides general information about the series "Sources Chrétiennes" and then furnishes information about the 260 volumes published in the series under the following categories: from Judaism to Christianity, the first three centuries, the 4th century, monasticism, the 5th century, and from the 6th to the 14th century.

C. MUNIER, *L'Église dans l'Empire romain (II<sup>e</sup>-III<sup>e</sup> siècles). Église et cité*, Histoire du Droit et des Institutions de l'Église en Occident, Tome 2, Volume 3 (Paris: Éditions Cujas, 1979, paper 140 F) iv and 307 pp. Indexed.

Munier, professor on the faculty of Catholic theology and at the Institute of Canon Law of the University of Strasbourg, depicts the situation facing the church in Roman society from the end of the 1st century to the beginning of the 4th century. The first part bears the title "the Christian in Roman society" and treats marriage and family life, social life (slavery, economic questions, charitable institutions), secular civilization, and relations with the Jews. Then under "the church and the Roman state," the author discusses the secular authorities (loyalty, participation in public life, military service, the imperial cult, ecclesial political teachings) and surveys Christian attitudes toward the civil authorities from the time of Trajan to Constantine. A volume by P. Nautin and C. Vogel on church organization and religious life during the same period is planned for the series.

J. NEUSNER, *Method and Meaning in Ancient Judaism*, Brown Judaic Studies 10 (Missoula: Scholars Press, 1979, \$13.50) vii and 211 pp. Bibliography. Indexed. LCN: 79-9881. ISBN: 0-89130-281-6.

The eight papers in this collection show how the Mishnah forms and expresses a system because of its cogency, unitary voice of address, and audience. The first three essays take up methodological problems: anthropology and the study of talmudic literature (1979), history and the study of talmudic literature, and the definition and analysis of oral Torah and oral tradition. The next four articles concern problems of meaning in 2nd-century A.D. Judaism: thematic or systematic description in Mishnah's Division of Women [§ 24-637], history and structure in Mishnah's Division of Purities [§ 22-275], map without territory in Mishnah's Division of Holy Things [§ 24-639], and form and meaning in Mishnah's system and language [§ 21-963]. The final essay addresses the tasks of theology in Judaism [§ 23-702].

J. NEUSNER, *The Tosefta. Translated from the Hebrew. Third Division: Nashim (The Order of Women)* (New York: Ktav, 1979, \$29.50) xxi and 279 pp. Indexed. LCN: 77-4277. ISBN: 0-87068-684-4.

The goals and format of this six-volume project were described in NTA 22, p. 236 and 23, p. 369. Based on S. Lieberman's 1967 edition of the text, the translation aims at a literal rendition into English of the formulary patterns and syntactical traits of the Hebrew original. It supplies references to the passages from the Mishnah that are quoted or alluded to in the course of the discussion. This volume contains the seven tractates in the Order of Women: *Yebamot*, *Ketubot*, *Nedarim*, *Nazir*, *Soṭa*, *Giṭṭin*, and *Qidduṣin*. In his seven-page preface Neusner observes that, for the architects of the Mishnah and Tosefta, women formed a subordinate class to be treated with great respect and protected but in no way accorded the rights and responsibilities enjoyed by men.

B. NOACK, *Jesus Ananiassøn og Jesus fra Nasaret. En drøftelse af Josefus, Bellum Judaicum VI 5,3, Tkst of Tolkning 6* (Copenhagen: Gyldendal, 1975, paper 28.75 D. kr.) 127 pp. Bibliography. Indexed. ISBN: 87-12-353795.

In War 6:300-309, Josephus recounts the story of the ominous cries uttered by Jesus the son of Ananias in Jerusalem at the Feast of Tabernacles in A.D. 62 and shortly afterward. The first part of this study examines the content and historical significance of Josephus' report, and the second part compares and contrasts Jesus the son of Ananias and Jesus of Nazareth, especially with reference to the legal processes and punishments accorded the two.

E. PAGELS, *The Gnostic Gospels* (New York: Random House, 1979, \$10) xxxvi and 182 pp. Indexed. LCN: 79-4764. ISBN: 0-394-50278-7.

After describing the discovery of the Nag Hammadi documents in 1945 and reviewing subsequent research on them, the author compares the treatments of six major topics in the gnostic writings with what has come to be accepted as the "orthodox" position: Christ's resurrection as



historical event or as symbol, the politics of monotheism and its implications for church structure [see § 22–662], God as father and mother [see § 21–569], the passion of Christ and the persecution of Christians, the true church and membership in it, and self-knowledge as knowledge of God. Pagels, the author of *The Johannine Gospel in Gnostic Exegesis* (1973) and *The Gnostic Paul* (1975) and chairwoman of the department of religion at Barnard College in New York, sees the gnostic and the orthodox forms of Christianity as variant interpretations of the teaching and significance of Christ.

M. PESCE, *Dio senza mediatori. Una tradizione teologica dal gidaismo al cristianesimo*, Testi e ricerche di Scienze Religiose 16 (Brescia: Paideia, 1979, paper 8,000 L) 224 pp. Indexed.

After introducing the theme of God without mediators in Jewish sources and reviewing scholarship on the topic, this volume surveys the relevant midrashic and targumic traditions. Then it examines the midrash on Deut 26:8 contained in *Passover Haggadah* ("not mediated by an angel, nor by a seraph, nor by a messenger, and not even mediated by the word") and concludes by tracing the history of this tradition in Jewish and Christian documents. Pesce is also the author of *Paolo e gli arconti a Corinto* (1977).

A. I. POLACK AND J. LAWRENCE, *Cup of Life. A Short History of Post-biblical Judaism* (London: SPCK, 1976, paper £2.95) vii and 187 pp. Bibliography. ISBN: 0-281-02915-6.

This survey of the postbiblical history of the Jewish people up to the present day is intended primarily for non-Jewish readers and for students of religious history in general. The initial four of the sixteen chapters treat the development of Jewish worship and festivals, Greek influence and the suppression of Judaism, Roman occupation and the rise of Christianity, and the talmudic period. Polack was the education officer for twenty-three years and Lawrence was the publications officer for thirteen years for the Council of Christians and Jews in Great Britain.

A. QUACQUARELLI, *I Padri Apostolici. Traduzione, introduzione e note*, Collana di testi patristici 5 (2nd ed.; Rome: Città Nuova Editrice, 1978, paper 6,500 L) 380 pp. Indexed.

After a fifteen-page general discussion of the Apostolic Fathers, Quacquarelli presents brief introductions to and Italian translations of *Didache*, *I Clement*, the seven letters of Ignatius, the letters of Polycarp and *Martyrdom of Polycarp*, the fragments of Papias' writings, *Barnabas*, *2 Clement*, *Shepherd of Hermas*, and *Diognetus*. Brief notes (mostly references to biblical passages) are provided at the foot of the pages.

K. H. RENGSTORF (ED.), *A Complete Concordance to Flavius Josephus. Volume III: L—P* (Leiden: Brill, 1979, 680 gld.) 598 pp. ISBN: 90-04-06016-2.

The first two volumes in this four-volume concordance to the writings of Josephus were described in *NTA* 18, p. 129 and 20, pp. 384–385. For this most extensive volume in the project the words beginning with the letter omicron were prepared by B. Justus, the words beginning with lambda, nu, and xi as well as pi from *pagē to polyprosōpos* by H. Schreckenberg, and the words beginning with mu and pi from *polys to pōs* by J. Schwark. The English equivalents of the meanings of the entries are based on drafts supplied chiefly by C. Machalet and R. Maiwald and were given final form with the assistance of G. W. E. Nickelsburg and J. R. Royse. The final editorial revision was carried out by K. H. Rengstorf, who was assisted by H. Schreckenberg and J. R. Royse. The final volume is planned for publication in late 1981 or early 1982.

D. G. RICE AND J. E. STAMBAUGH, *Sources for the Study of Greek Religion*, SBL Sources for Biblical Study 14 (Missoula: Scholars Press, 1979, \$12) xv and 277 pp. Indexed. LCN: 79-18389. ISBN: 0-89130-346-4.

The focus of this anthology is on the four centuries from Homer to Alexander the Great, though passages from later antiquity are included when they cast light on archaic and classical Greek practices. The materials are organized into six chapters, dealing with (1) the traditional Olympian gods and (2) their chthonian counterparts represented by heroes, (3) public cult practices and (4) more private concerns of family and individuals, (5) the mystery cults and their promises, and (6) death and the nature of the soul. Three pages of notes and a three-page glossary of technical terms are provided.



J. M. RIST (ED.), *The Stoics*, Major Thinkers 1 (Berkeley—Los Angeles—London: University of California Press, 1978, cloth \$18, paper \$4.75) viii and 295 pp. Bibliography. LCN:75-27932. ISBN: 0-520-03135-0.

Thirteen essays on various aspects of Stoic philosophy: I. Mueller on logic, M. Frede on grammar, A. Graeser on the theory of meaning, A. A. Long on dialectic, G. B. Kerferd on the knowledge of the sage, R. B. Todd on monism and immanence in physics, M. Lapidge on cosmology, M. E. Reesor on necessity and fate, C. Stough on determinism and moral responsibility, A. C. Lloyd on emotion and decision, I. G. Kidd on moral actions and rules, J. M. Rist on the concept of detachment, and F. E. Sparshott on Zeno's definition of art. Rist is also the author of *Stoic Philosophy* (1977).

A. SALAS AND A. MANRIQUE, *Guía del país de Jesús* (2nd ed.; Madrid: Biblia y Fe, 1979, paper) 223 pp., 2 maps. Illustrated. Indexed. ISBN: 84-400-9786-7.

First published in 1976, this guide to Palestine in Jesus' time combines geographical and historical information with NT material and theological reflections. After remarks on Palestine as the land of Jesus, the eighty-page chapter on Jerusalem treats the Temple, the Via Dolorosa, the Mount of Olives, the Cedron Valley, the Hinnon Valley, and Mount Zion. The remaining chapters concern the region of Judea, the Jordan Valley, Samaria, Galilee, and the Sea of Galilee and environs. Color photographs of the sites in modern times are interspersed throughout the presentation. Salas is the author of *Catecismo Bíblico para Adultos* (1978), and Manrique is the author of *Teología bíblica del bautismo* (1977).

B. SALOMONSEN, *Die Tosefta. Seder IV: Neziḳin. 3: Sanhedrin—Makkot. Übersetzt und erklärt*, Rabbinische Texte, Erste Reihe (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1976, DM 248) viii and 347 pp. Bibliography. ISBN: 3-17-071215-2.

Salomonsen presents new German translations and detailed comments at the foot of each page for the Tosefta tractates *Sanhedrin* and *Makkot*. Brief introductions to the tractates and excursuses on the concept of asylum and on proselytes and their status are also included. K. H. Rengstorff, the editor of the series, has supplied a one-page preface and collaborated in the preparation of the volume.

H. SHANKS, *Judaism in Stone. The Archaeology of Ancient Synagogues* (New York: Harper & Row, 1979, \$27.95; Washington, DC: Biblical Archaeology Society; Toronto: Fitzhenry & Whiteside; Tel Aviv: Steimatzky) 192 pp., 149 illustrations. Indexed. ISBN: 0-06-0672188.

Shanks, the editor of *Biblical Archaeology Review*, begins his story of ancient Jewish synagogues with chapters on their significance, their existence before A.D. 70, and their discovery. Then he concentrates on the three basic patterns of synagogue design: the basilica plan, the "broadhouse" plan (e.g. Dura Europos), and the apse plan. The remaining chapters treat the excavation of the Ein Gedi synagogue, the use of images in synagogues, pagan symbols, and recent discoveries at Ostia and Sardis. Sixteen pages of the accompanying illustrations are in color. Y. Yadin has provided a two-page preface.

J. A. SOGGIN, *I manoscritti del Mar Morto*, Paperbacks civiltà scomparse 22 (Rome: Newton Compton, 1978, paper 3,000 L) 205 pp., 16 plates, 4 figs., map. Bibliography.

The first part of this introduction to the Dead Sea scrolls treats the discovery of the manuscripts, the most important texts, historical data about the region, and the history and identity of the sect. The part on the teaching presented in the scrolls discusses Jewish thought at the turn of the era, the scrolls in comparison with the Hebrew Bible, the organization of the sect, and Qumran and the early church. Soggin is professor of Hebrew language and literature at the University of Rome and visiting professor at the Pontifical Biblical Institute.

C. G. STARR, *Essays on Ancient History. A Selection of Articles and Reviews*, ed. A. Ferrill and T. Kelly (Leiden: Brill, 1979, 88 gld.) xii and 320 pp., 3 figs. Bibliography. Indexed. ISBN: 90-04-05828-1.

The twenty-eight previously published articles in this collection span the period from Minoan



Crete to the late Roman empire and deal with politics, economics, numismatics, intellectual development, military history, social and cultural history, bibliography, and historiography. The studies most relevant to NT history concern slavery in antiquity (1958), the Roman place in history (1972), how Augustus stopped the Roman revolution (1956), Vergil's acceptance of Octavian (1955), Horace and Augustus (1969), Epictetus and the tyrant (1949), the perfect democracy of the Roman empire (1952), and research on the history of the Roman empire from 1911 to 1960 (1960). Starr is Bentley professor of history at the University of Michigan. A four-page introduction by the editors and a bibliography of Starr's publications inaugurate the volume.

M. E. STONE AND J. STRUGNELL (EDS.), *The Books of Elijah. Parts 1-2, Texts and Translations* 18, Pseudepigrapha Series 8 (Missoula: Scholars Press, 1979, \$10.50) ix and 110 pp. Indexed. LCN: 79-15153. ISBN: 0-89130-315-4.

This collection of texts contains a substantial portion of the surviving writings attributed to the prophet Elijah. The first part presents fragments under six headings: on the torments of the damned, the appearance of the Antichrist, "eye hath not seen," "awake, O sleeper," on the Antichrist, and Elijah and Lilith. The second part contains *Vita Eliae* and a description of the Armenian *Short History of Elijah the Prophet*. The English translations and the texts appear on facing pages. The comprehensive index was prepared by W. L. Lipscomb.

D. W. SUTER, *Tradition and Composition in the Parables of Enoch*, SBL Dissertation Series 47 (Missoula: Scholars Press, 1979, \$12) xvi and 236 pp. Bibliography. Indexed. LCN: 79-17441. ISBN: 0-89130-335-9.

Prepared as a doctoral dissertation under the direction of N. Perrin and presented to the University of Chicago in 1976, this volume first uses literary-critical methods to deal with the provenance of *1 Enoch* 37-71 and its relation to the rest of the Enochic literature. The second part is a form-critical examination of *1 Enoch* 54:1-56:4 and 64:1-69:12 and contains sections concerning the midrash on Isa 24:17-23, the lists of fallen angels, and the essential elements of both. The third part, which is a redaction-critical examination of the use of the fallen-angel materials in the Parables, considers the midrash on Isa 24:17-23 in relation to other traditional materials, the Parables as an oral composition and a pseudepigraphon, and the significance of the fallen-angel material and the Parables for the study of apocalyptic. Suter dates the Parables of Enoch sometime between the last quarter of the 1st century B.C. and A.D. 70.

*Symposium Syriacum 1976 célébré du 13 au 17 septembre 1976 au Centre Culturel "Les Fontaines" de Chantilly (France). Communications*, Orientalia Christiana Analecta 205 (Rome: Pontificium Institutum Orientalium Studiorum, 1978, paper) 383 pp. Indexed.

Of the twenty-nine papers presented at the 1976 symposium on Syriac studies held at Chantilly, the following are the most relevant to NT study: A. Vööbus on important manuscript discoveries in the Syrian Orient, P.-H. Poirier on the manuscript tradition of the Hymn of the Pearl in *Acts of Thomas*, B. McNeil on *Odes of Solomon* and the sufferings of Christ, H. J. W. Drijvers on *Odes of Solomon* and the polemic with the Marcionites in Syrian Christianity, I. Ortiz de Urbina on exegetical problems in Tatian's *Diatessaron*, and L. Leloir on relations between the Armenian and Syriac versions of the apocryphal acts of the apostles. Among the other contributors are R. Degen, G. J. Reinink, R. Y. Ebied, F. Graffin, A. Guillaumont, A. De Halleux, and S. Brock. The proceedings of the 1972 symposium were described in *NTA* 20, p. 137.

J. TATUM, *Apuleius and "The Golden Ass"* (Ithaca, NY—London: Cornell University Press, 1979, \$12.50) 199 pp. Illustrated. Bibliography. Indexed LCN: 78-74220. ISBN: 0-8014-1163-7.

Tatum, associate professor of classics at Dartmouth College in Hanover, NH, aims to show how *The Golden Ass* (or *Metamorphoses*) can be related to Apuleius' other literary activities. After remarks on the sophist as novelist, the study presents a book-by-book guide to some of the basic aspects of the novel. Then it explains the nature of Apuleius' artistic life in the 2nd century A.D. under these headings: the notoriety of the Milesian tale, an African Socrates, the

language of the sophist's novel, and the reader as listener. The three appendixes provide translations of five selections from Apuleius' *Florida*, two prayers to Typhon from the Great Magical Papyrus, and a hymn to Isis by Isidorus.

J. B. VAN ZIJL, *A Concordance to the Targum of Isaiah*, SBL Aramaic Studies 3 (Missoula: Scholars Press, 1979, paper \$7.50) vii and 207 pp. LCN: 78-25832. ISBN: 0-89130-273-5.

Based on British Museum Oriental MS 2211, this concordance to *Targum of Isaiah* lists the Aramaic words alphabetically and not according to roots. The various conjugations of verbs and states of nouns are presented separately in each entry, and several words of context are provided except for personal pronouns, particles (including prepositions), numerals, and the verb "to be." Variant forms in spelling and inconsistencies in the supralinear vocalization are indicated. As far as possible the Hebrew equivalent underlying the Targum is given. When the Aramaic has more than one word for the original, the phrase is underlined.

A. WLOSOK (ED.), *Römischer Kaiserkult, Wege der Forschung* 372 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1978, DM 86) x and 556 pp., 4 plates. Bibliography. ISBN: 3-534-06078-4.

After A. Wlosok's 52-page introduction to study of the Roman emperor cult, this anthology contains twenty-seven articles and reviews, and excerpts from books (all now in German) arranged under the following headings: (1) general—O. Weinreich (1926), E. Bickerman (1929), O. Immisch (1931), A. von Premerstein (1933), M. P. Charlesworth (1935); (2) Alexander and the Hellenistic kings—E. Meyer (1905), U. Wilcken (1938), J. P. V. D. Balsdon (1950), M. P. Nilsson (1950), C. Habicht (1956); (3) Caesar—A. von Domaszewski (1908), L. R. Taylor (1927), M. Gelzer (1921), J. Vogt (1953), Balsdon (1967), H. Volkmann (1969), Balsdon (1970), H. Gesche (1974); (4) Augustus—A. D. Nock (1934), G. W. Bowersock (1965), A. Alföldi (1973); (5) post-Augustan times—I. Opelt (1960), J. Deininger (1964), D. Fishwick (1972); and (6) Constantine and the end of the Roman emperor cult—I. Karayannopulos (1956), L. Koep (1958), and J. Straub (1962).

## ADDITIONAL BOOKS RECEIVED

K. BARTH, *Evangelical Theology: An Introduction* [1963], trans. G. Foley (Grand Rapids: Eerdmans, 1979, paper \$5.95) xv and 206 pp. LCN: 79-16735. ISBN: 0-8028-1819-6.

D. BEBBINGTON, *Patterns in history* (Leicester, UK: Inter-Varsity, 1979, paper £3.75) xi and 211 pp. Bibliography. Indexed. ISBN: 0-85110-595-5.

L. BERKHOF, *Introduction to Systematic Theology* [1932], Twin Brooks Series (Grand Rapids: Baker, 1979, paper \$5.95) 200 pp. Bibliographies. Indexed. ISBN: 0-8010-0768-2.

G. W. BROMILEY, *An Introduction to the Theology of Karl Barth* (Grand Rapids: Eerdmans, 1979, paper \$7.95) xiv and 253 pp. Indexed. LCN: 79-15397. ISBN: 0-8028-1804-8.

J. DE WAARD AND W. A. SMALLEY, *A Translator's Handbook on the Book of Amos*, Helps for Translators (New York: American Bible Society, 1979, soft cover) viii and 274 pp., map. Indexed.

N. GENTON-SUNIER (MÂ SŪRYÂNANDA LAKSHMI), *L'Ascension de Jésus-Christ* (Neuchâtel: A la Bacconnière, 1979, paper) 104 pp. ISBN: 2-8252-0929-5.

P. K. KURZ, *Über moderne Literatur. VI: Literatur der späten siebziger Jahre. 1. Teil* (Frankfurt/M.: Knecht, 1979) 253 pp. ISBN: 3-7820-0428-0.

C. MARTIN, *You've got to start somewhere . . . when you think about education* (Leicester, UK: Inter-Varsity, 1979, paper £1.35) 127 pp. Bibliography. ISBN: 0-85110-410-X.



J. B. METZ, *Faith in History and Society. Toward a Practical Fundamental Theology*, trans. D. Smith, A Crossroad Book (New York: Seabury, 1980, \$12.95) x and 237 pp. LCN: 78-27277. ISBN: 0-8164-0426-7.

R. MICHAUD, *Moïse. Histoire et théologie*, Lire la Bible 49 (Paris: Cerf, 1979, paper) 193 pp., 4 maps. Bibliography. ISBN: 2-204-01422-2.

B. C. SPROUL, *Primal Myths. Creating the World* (New York—Hagerstown—San Francisco—London: Harper & Row, 1979, paper \$8.95; Toronto: Fitzhenry & Whiteside) ix and 373 pp., fig. Indexed. LCN: 78-4429. ISBN: 0-06-067501-2.

## LIST OF ABSTRACTORS

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## LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which they occur are spelled out in the headings.

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| African Ecclesiastical Review (Eldoret, Kenya)   | Center for Hermeneutical Studies Protocol Series (Berkeley, CA) |
| American Benedictine Review (Atchison, KS)   | Chicago Studies (Mundelein, IL)                                 |
| American Journal of Archaeology (New York)   | Christianity Today (Carol Stream, IL)                           |
| Ampleforth Review (York, UK)   | Christian News from Israel (Jerusalem)                          |
| Analecta Cracoviensia (Cracow)   | Churchman (London)  |
| Andover Newton Quarterly (Newton Centre, MA)   | Ciudad de Dios (Madrid)   |
| Andrews University Seminary Studies (Berrien Springs, MI)                                  | Civiltà Cattolica (Rome)  |
| Angelicum (Rome)   | Clergy Review (London)  |
| Anglican Theological Review (Evanston, IL)   | Collationes (Bruges)  |
| Annual of the Japanese Biblical Institute (Tokyo)  | Collectanea Theologica (Warsaw)                                 |
| Annual of the Swedish Theological Institute (Jerusalem)                                    | Colloquium (Auckland/Sydney)                                    |
| Antonianum (Rome)  | Communio (Seville)  |
| Archiv für Liturgiewissenschaft (Regensburg)   | Communio Viatorum (Prague)                                      |
| Ashland Theological Bulletin (Ashland, OH)   | Concilium (New York)  |
| 'Atiqot (Jerusalem)  | Concordia Journal (St. Louis, MO)                               |
| Augustinianum (Rome)   | Concordia Theological Quarterly (Fort Wayne, IN)                |
| Australasian Catholic Record (Manly, NSW)  | Crux (Vancouver, BC)  |
| Australian Biblical Review (Melbourne)   | Currents in Theology and Mission (St. Louis, MO)                |
| Bangalore Theological Forum (Bangalore)  | Dansk Teologisk Tidsskrift (Copenhagen)                         |
| Benedictina (Rome)   | Deltion Biblikon Meleton (Athens)                               |
| Bibbia e Oriente (Genoa)   | Diakonia (Vienna)   |
| Bibel und Kirche (Stuttgart)   | Dialog (St. Paul, MN)   |
| Bibel und Liturgie (Klosterneuburg)  | Didaskalia (Lisbon)   |
| Biblehashyam (Kottayam, Kerala, India)   | Direction (Fresno, CA)  |
| Bible Today (Collegeville, MN)   | Divinitas (Vatican City)  |
| Bible Translator (Brussels)  | Divus Thomas (Piacenza)   |
| Biblia Revuo (Ravenna)   | Doctor Communis (Vatican City)                                  |
| Biblia y Fe (Madrid)   | Doctrine and Life (Dublin)                                      |
| Biblica (Rome)   | Downside Review (Bath)  |
| Biblical Archaeology Review (Washington, DC)   | Duke Divinity School Review (Durham, NC)                        |
| Biblical Archeologist (Cambridge, MA)  | Ecumenical Review (Geneva)                                      |
| Biblical Research (Chicago)  | Ecumenist (New York)  |
| Biblical Theology Bulletin (Albany, NY)  | Église et Théologie (Ottawa)                                    |
| Bibliotheca Orientalis (Leiden)  | Encounter (Indianapolis, IN)                                    |
| Bibliotheca Sacra (Dallas, TX)   | Ephemerides Carmeliticae (Rome)                                 |
| Biblische Zeitschrift (Paderborn)  | Ephemerides Liturgicae (Rome)                                   |
| Bijdragen (Amsterdam/Heverlee)   | Ephemerides Mariologicae (Madrid)                               |
| Bulletin de Littérature Ecclésiastique (Toulouse)  | Ephemerides Theologicae Lovanienses (Louvain-Leuven)            |
| Bulletin du Centre Protestant d'Etudes (Geneva)  | Epworth Review (London)   |
| Bulletin of the American Schools of Oriental Research (Cambridge, MA)                      | Erbe und Auftrag (Beuron)                                       |
| Bulletin of the International Organization for Septuagint and Cognate Studies (Athens, GA) | Escritos del Vedat (Torrente)                                   |
| Bulletin of the John Rylands University Library of Manchester (Manchester)                 | Esprit et Vie (Langres)   |
| Burgense (Burgos)  | Estudios Bíblicos (Madrid)                                      |
| Cahiers de Joséphologie (Montreal)   | Estudios Eclesiásticos (Madrid)                                 |
| Cahiers du Cercle Ernest-Renan (Paris)   | Estudios Franciscanos (Barcelona)                               |
| Calvin Theological Journal (Grand Rapids, MI)  | Études (Paris)  |
| Catholica (Münster)  | Etudes Théologiques et Religieuses (Montpellier)                |
| Catholic Biblical Quarterly (Washington, DC)   | Euntes Docete (Rome)  |
| Catholic Theological Society of America Proceedings (New York)                             | Evangelical Quarterly (Buxton, Derbyshire)                      |
|  | Evangelische Theologie (Munich)                                 |
|  | Expository Times (Banstead, Surrey)                             |
|  | Foi et Vie (Paris)  |

Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)	Judaism (New York)
Furrow (Maynooth)	Kairos (Salzburg)
Geist und Leben (Munich)	Kerygma und Dogma (Göttingen)
Gereformeerd Theologisch Tijdschrift (Amsterdam)	Laurentianum (Rome)
Greek Orthodox Theological Review (Brookline, MA)	Laval Théologique et Philosophique (Quebec)
Greek, Roman and Byzantine Studies (Durham, NC)	Levant (London)
Gregorianum (Rome)	Lexington Theological Quarterly (Lexington, KY)
Harvard Theological Review (Cambridge, MA)	Linguistica Biblica (Bonn)
Hebrew Union College Annual (Cincinnati, OH)	Louvain Studies (Louvain)
Herder Korrespondenz (Freiburg)	Lumen Vitae (Brussels)
Heythrop Journal (London)	Lumière et Vie (Lyons)
History of Religions (Chicago)	Lutheran Theological Journal (North Adelaide, S. Australia)
Hokhma (Lausanne)	Lutherische Monatshefte (Hamburg)
Homiletic and Pastoral Review (New York)	Maarav (Santa Monica, CA)
Horizons (Villanova, PA)	Maison-Dieu (Paris)
Immanuel (Jerusalem)	Manresa (Madrid)
Indian Journal of Theology (Calcutta)	Marian Studies (Tampa, FL)
Indian Theological Studies (Bangalore)	Marianum (Rome)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)	Mayeutica (Marcilla, Spain)
International Catholic Review/Communio (Spokane, WA)	Mélanges de Science Religieuse (Lille)
Internationale Katholische Zeitschrift/Communio (Cologne)	Melita Theologica (Msida, Malta)
Internationale Kirchliche Zeitschrift (Bern)	Milltown Studies (Dublin)
Interpretation (Richmond, VA)	Miscelánea Comillas (Madrid)
Irénikon (Chevetogne)	Modern Churchman (Leominster, Herefordshire)
Irish Biblical Studies (Belfast)	Münchener Theologische Zeitschrift (Munich)
Irish Theological Quarterly (Maynooth)	Muséon (Louvain)
Israel Exploration Journal (Jerusalem)	Near East School of Theology Theological Review (Beirut)
Istina (Paris)	Nederuits Gereformeerde Theologiese Tydskrif (Stellenbosch, S. Africa)
Jahrbuch für Antike und Christentum (Münster)	Nederlands Theologisch Tijdschrift (The Hague)
Jeevadhara (Kottayam, Kerala, India)	Neotestamentica (Pretoria, S. Africa)
Jewish Quarterly Review (Philadelphia)	New Blackfriars (Oxford)
Journal for the Study of Judaism (Leiden)	New Testament Studies (Cambridge)
Journal for the Study of the New Testament (Sheffield, UK)	Norsk Teologisk Tidsskrift (Oslo)
Journal of Biblical Literature (Missoula, MT)	North East Asia Journal of Theology (Tokyo)
Journal of Ecclesiastical History (London)	Nouvelle Revue Théologique (Tournai)
Journal of Ecumenical Studies (Philadelphia)	Nova et Vetera (Geneva)
Journal of Hellenic Studies (London)	Novum Testamentum (Leiden)
Journal of Jewish Studies (Oxford)	Numen (Leiden)
Journal of Near Eastern Studies (Chicago)	One in Christ (London)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)	Orientalia (Rome)
Journal of Religion (Chicago)	Orientalia Christiana Periodica (Rome)
Journal of Religious Studies (Cleveland, OH)	Orientalistische Literaturzeitung (Berlin)
Journal of Religious Thought (Washington, DC)	Ostkirchliche Studien (Würzburg)
Journal of Roman Studies (London)	Palestine Exploration Quarterly (London)
Journal of Semitic Studies (Manchester)	Palestra del Clero (Rovigo)
Journal of the American Academy of Religion (Missoula, MT)	Perkins Journal (Dallas, TX)
Journal of the American Oriental Society (New Haven, CT)	Perspectives in Religious Studies (Macon, GA)
Journal of the Christian Brethren Research Fellowship (London)	Presbyterion (St. Louis, MO)
Journal of the Evangelical Theological Society (Wheaton, IL)	Princeton Seminary Bulletin (Princeton, NJ)
Journal of the Interdenominational Theological Center (Atlanta, GA)	Qadmoniot (Jerusalem)
Journal of Theological Studies (Oxford)	Radical Religion (Berkeley, CA)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)	Rassegna di Teologia (Naples)
	Razón y Fe (Madrid)
	Recherches de Science Religieuse (Paris)
	Recherches de Théologie Ancienne et Médiévale (Louvain)
	Reformed Review (Holland, MI)
	Reformed Theological Review (Melbourne)
	Religion (Lancaster, UK)
	Religion in Life (Nashville, TN)
	Religious Studies (London)
	Religious Studies Review (Waterloo, Ont.)



Renovatio (Bonn)	Studii Biblici Franciscani Liber Annuus (Jerusalem)
Restoration Quarterly (Abilene, TX)	Studium (Madrid)
Review and Expositor (Louisville, KY)	Studium Ovetense (Oviedo)
Review for Religious (St. Louis, MO)	Svensk Exegetisk Arsbok (Uppsala)
Revista Bíblica (Buenos Aires)	Svensk Teologisk Kvartalskrift (Lund)
Revista Catalana de Teologia (Barcelona)	Telema (Kinshasa-Gombe, Zaire)
Revista de Cultura Bíblica (São Paulo)	Teologia (Milan)
Revista de Espiritualidad (Madrid)	Teología y Vida (Santiago)
Revista Eclesiástica Brasileira (Petrópolis)	Themelios (Leicester)
Revue Bénédictine (Maredsous)	Theological Studies (Washington, DC)
Revue Biblique (Jerusalem)	Theologie und Glaube (Paderborn)
Revue de l'Histoire des Religions (Paris)	Theologie und Philosophie (Frankfurt)
Revue de Qumran (Paris)	Theologisch-Praktische Quartalschrift (Linz)
Revue de Théologie et de Philosophie (Lausanne)	Theologische Beiträge (Wuppertal)
Revue des Études Augustiniennes (Paris)	Theologische Literaturzeitung (Leipzig)
Revue des Études Juives (Paris)	Theologische Quartalschrift (Tübingen)
Revue des Sciences Philosophiques et Théologiques (Paris)	Theologische Revue (Münster)
Revue des Sciences Religieuses (Strasbourg)	Theologische Rundschau (Tübingen)
Revue d'Histoire Ecclésiastique (Louvain)	Theologische Zeitschrift (Basel)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)	Theology (Norwich, UK)
Revue Réformée (Saint-Germain-en-Laye)	Theology Today (Princeton, NJ)
Revue Théologique de Louvain (Louvain)	Thomist (Washington, DC)
Revue Thomiste (Toulouse)	Thought (Bronx, NY)
Ricerche Bibliche e Religiose (Milan)	Tidsskrift for Teologi og Kirke (Oslo)
Rivista Biblica (Brescia)	Tijdschrift voor Theologie (Nijmegen)
Rivista di Archeologia Cristiana (Rome)	Traditio (New York)
Rivista di Storia e Letteratura Religiosa (Turin)	Tradition (New York)
Roczniki Teologiczno-Kanoniczne (Lublin)	Trierer Theologische Zeitschrift (Trier)
Römische Quartalschrift (Vatican City)	Tyndale Bulletin (Cambridge)
Sacra Doctrina (Bologna)	Una Sancta (Niederaltaich)
St. Vladimir's Theological Quarterly (Crestwood, NY)	Union Seminary Quarterly Review (New York)
Salesianum (Rome)	Verkündigung und Forschung (Munich)
Salmanticensis (Salamanca)	Vetera Christianorum (Bari)
Sapienza (Naples)	Vetus Testamentum (Leiden)
Science et Esprit (Montreal)	Vidyajyoti (Delhi)
Scottish Journal of Theology (Edinburgh)	Vigiliae Christianae (Amsterdam)
Scripta Theologica (Pamplona)	Vox Evangelica (London)
Scriptorium (Gand)	Vox Reformata (Geelong, Victoria)
Scripture Bulletin (Twickenham, Middlesex)	Way (London)
Scuola Cattolica (Milan)	Westminster Theological Journal (Philadelphia)
Search (Dublin)	Wissenschaft und Weisheit (Mönchengladbach)
Sefarad (Madrid)	Worship (Collegeville, MN)
Semeia (Missoula, MT)	Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Semitica (Paris)	Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Soundings (Nashville, TN)	Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
South East Asia Journal of Theology (Manila)	Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Southwestern Journal of Theology (Fort Worth, TX)	Zeitschrift für Katholische Theologie (Innsbruck)
Stimmen der Zeit (Munich)	Zeitschrift für Kirchengeschichte (Stuttgart)
Stromata (San Miguel, Argentina)	Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Studia Liturgica (Rotterdam)	Zeitschrift für Theologie und Kirche (Tübingen)
Studia Papyrologica (Rome/Barcelona)	Zycie i Myśl (Warsaw)
Studia Patavina (Padua)	Zygon (Chicago)
Studia Philonica (Chicago)	
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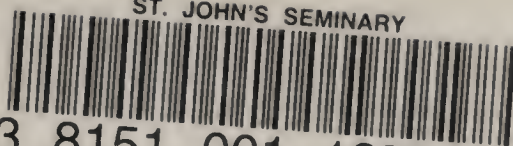
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